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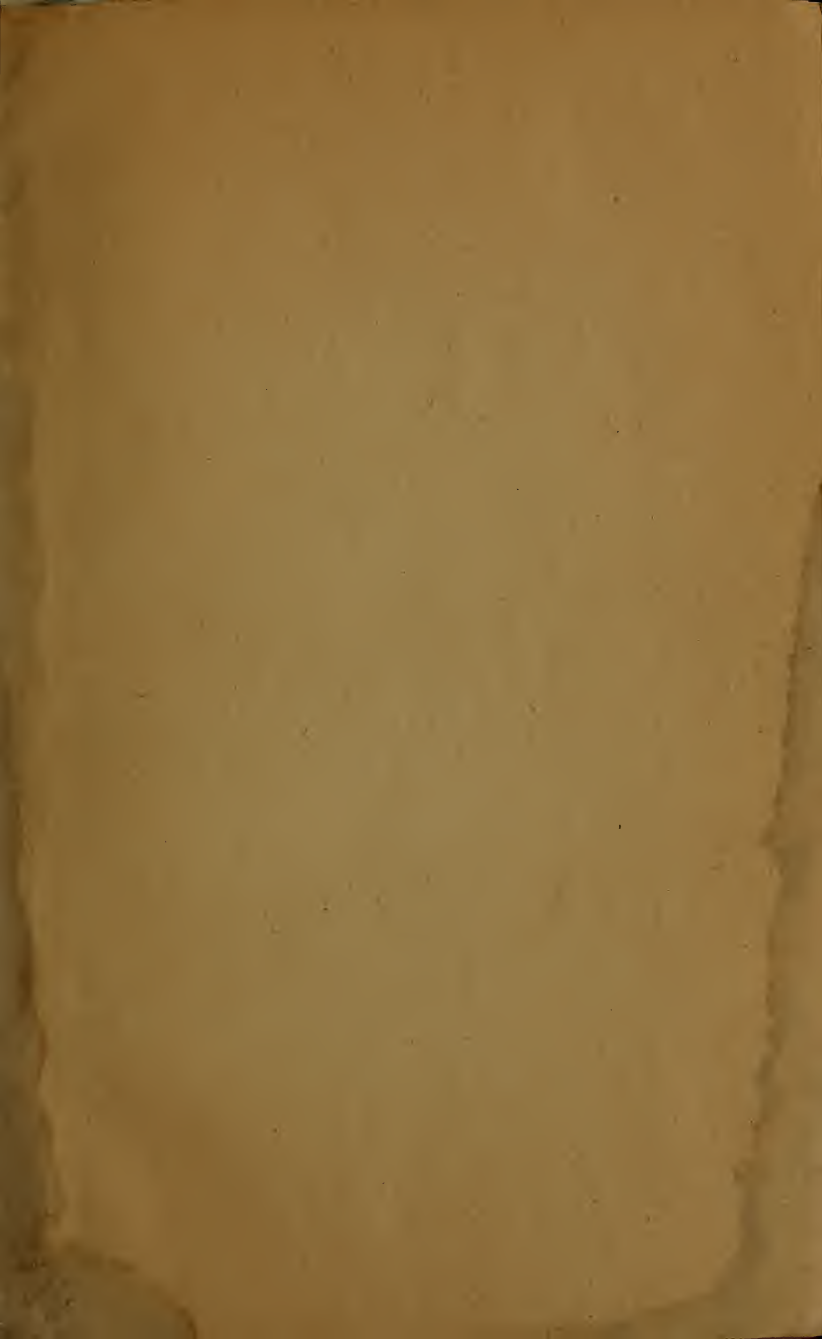
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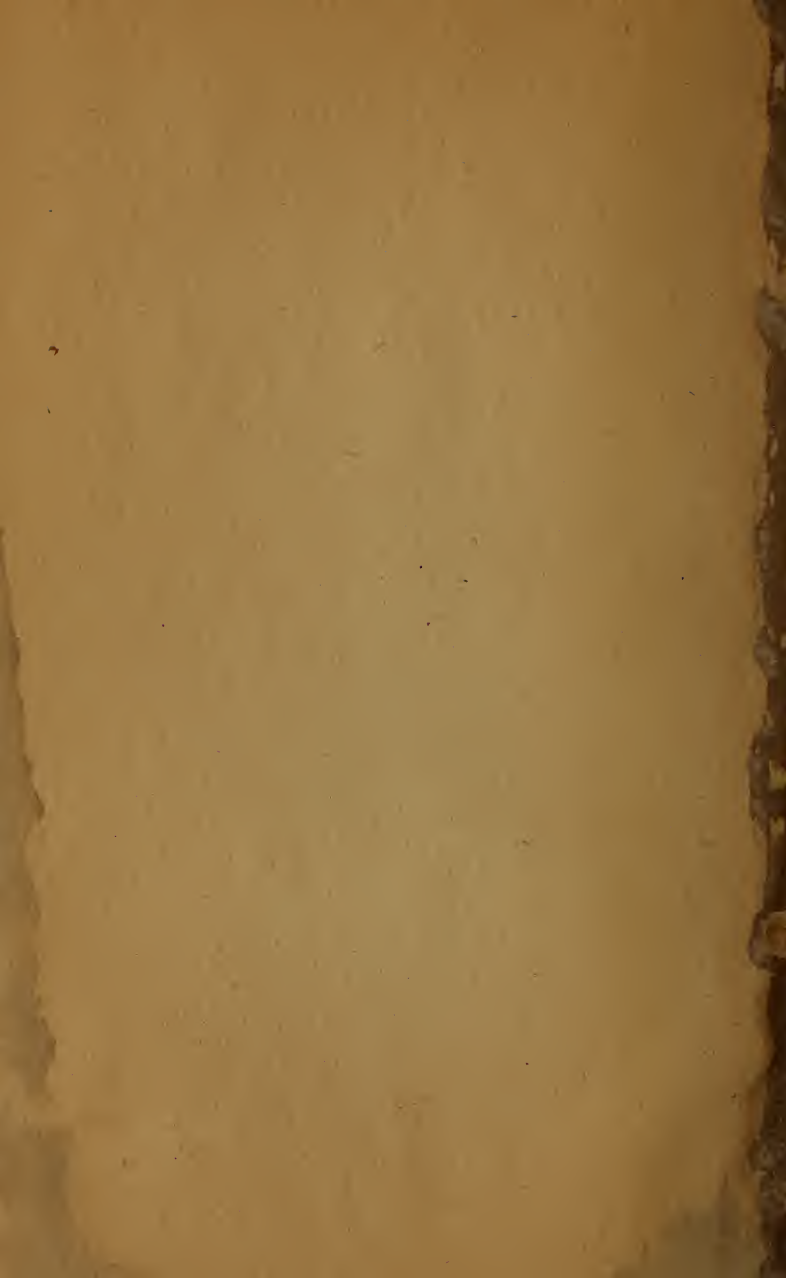
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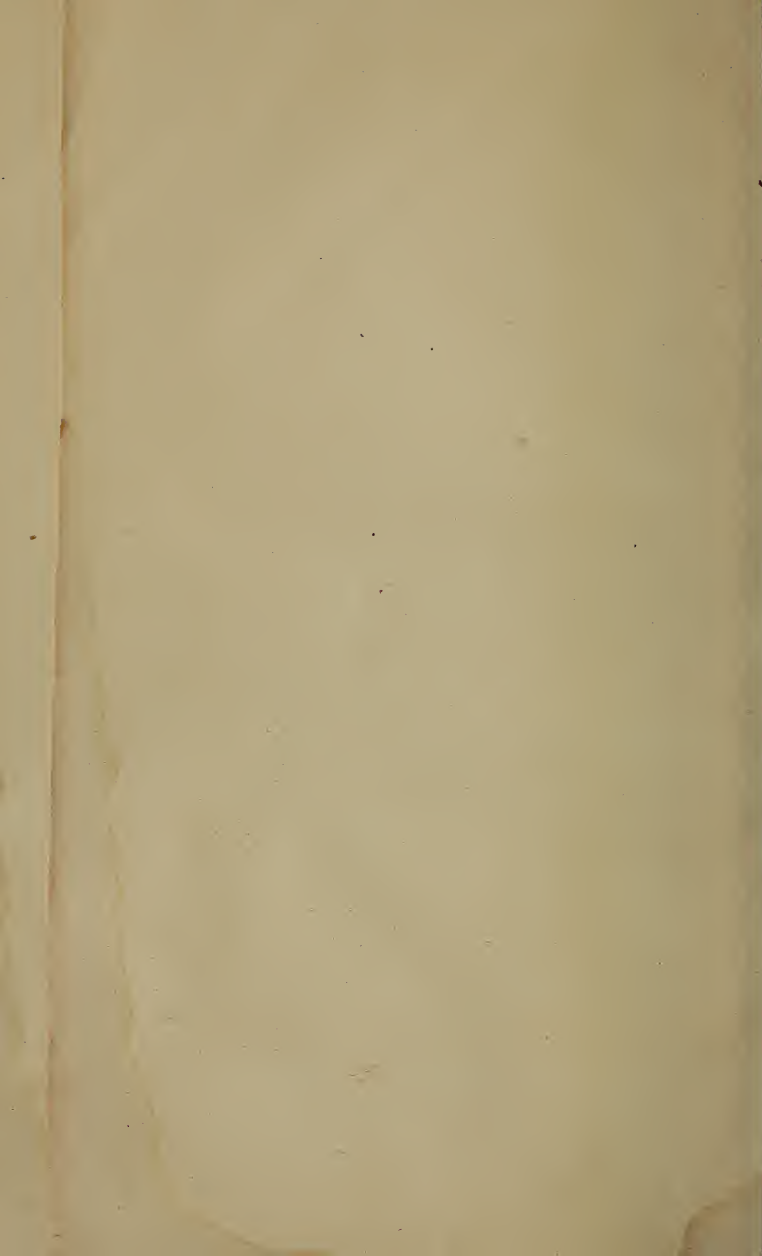




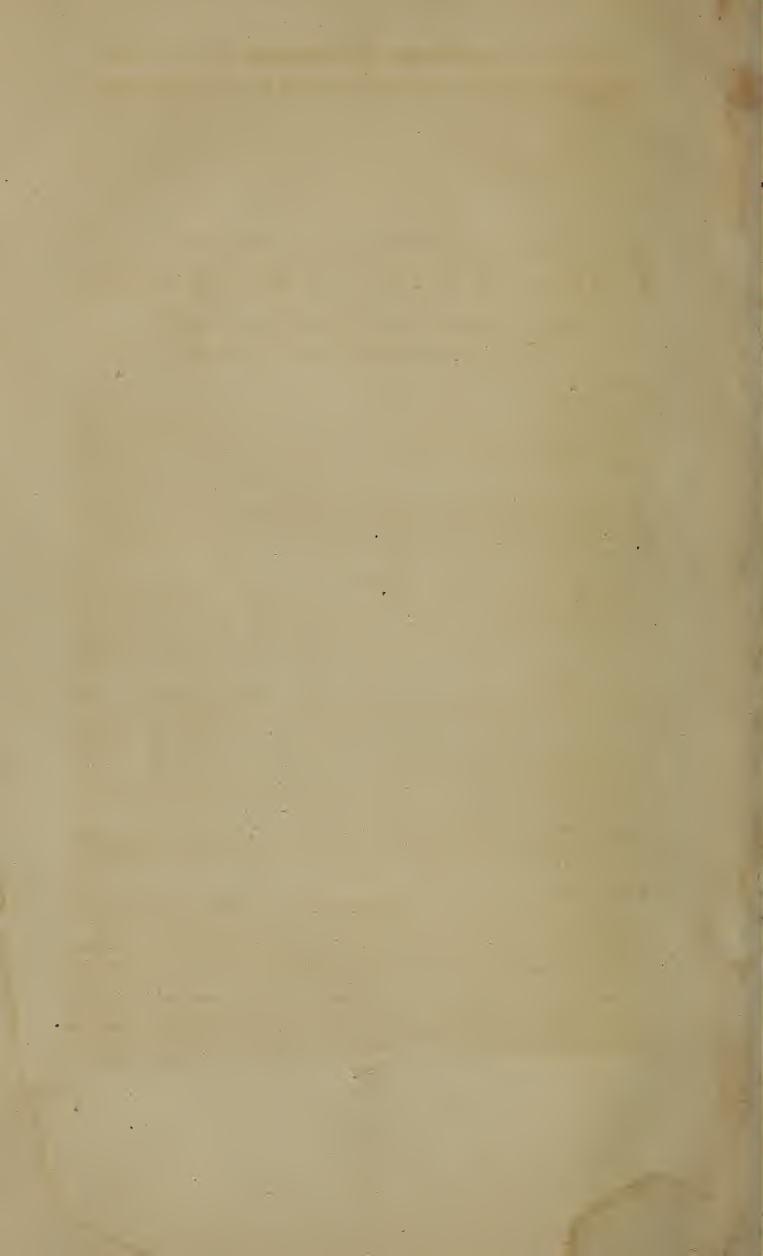














SCHMITZ & ZUMPT'S  
CLASSICAL SERIES FOR SCHOOLS.

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Philadelphia,

ARE PUBLISHING UNDER THE ABOVE TITLE,  
A SERIES OF CLASSICAL SCHOOL BOOKS,

EDITED BY THOSE DISTINGUISHED SCHOLARS AND CRITICS,

LEONHARD SCHMITZ AND C. G. ZUMPT.

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THE object of this publication is to present a series of elementary works suited to the wants of the beginner, as well as accurate texts of the more prominent ancient writers, revised in accordance with the latest investigations and MSS., and the most approved principles of modern criticism.—These are accompanied with notes and illustrations introduced sparingly avoiding on the one hand the error of overburdening the work with commentary, and on the other that of leaving the student entirely to his own resources. The main object has been to awaken the scholar's mind to a sense of the beauties and peculiarities of his author, to assist him where assistance is necessary, and to lead him to think and to investigate for himself. For this purpose maps and other engravings are given wherever useful, and each author is accompanied with a biographical and critical sketch. The form in which the volumes are printed is neat and convenient, while it admits of their being sold at prices unprecedentedly low, thus placing them within the reach of many to whom the cost of classical works has hitherto proved a bar to this department of study. It will be seen, therefore, that the series combines the following advantages:

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The numerous advantages which this series possesses have secured for it the unqualified approbation of almost every one to whom it has been submitted. From among several hundred recommendations, with which they have been favored, the publishers present a few from the following eminent scholars and practical teachers.

## Schmitz and Zumpt's Classical Series—Continued.

*From* PROF. J. F. RICHARDSON, *Madison University, Oct. 27, 1849.*

I gave the Grammar at once a very careful examination, and have no hesitation in saying that, for the use of school and college classes, I consider the work superior to any other Latin Grammar in our language with which I am acquainted. I have already directed one of my classes to purchase copies of it. I shall also introduce in the course of the year your edition of Virgil and probably also that of Cæsar, both of which I prefer to any others as text books for our classes.

*From* PROF. J. J. OWEN, *Free Academy, New York, Aug. 31, 1849.*

I am highly pleased with your excellent publications of the above series, and as an evidence of the estimation in which I hold them, on my recommendation, your Virgil has been adopted as a text-book in the Free Academy in this city. I shall be happy to commend your series to all with whom I may have any influence.

*From* PROF. J. B. HUDSON, *Oberlin College, O., Oct. 12, 1850.*

I have examined the series of Elementary Classics published by Lea & Blanchard, and take great pleasure in saying that I regard them as admirably adapted to secure the object proposed. The text is a highly approved one and the typography has been rarely excelled in works of this sort for clearness and beauty. I have detected fewer mistakes in the printing and punctuation of these books than in almost any works of a similar character that I have seen. The maps too are a great help—an indispensable one indeed to the great majority of students who have no ancient atlas—in understanding the geographical allusions contained in the text. The selection of notes is judicious; and the whole design and execution of the series commend it to the notice of those who wish to become independent and self-relying scholars.

*From* PROF. J. PACKARD, *Theological Seminary, Fairfax county, Virginia, March 22, 1850.*

The size of the volume, the beauty and correctness of the text, and the judicious notes, not so copious to supersede the industry of the pupil, seem to me to leave nothing to be desired. I doubt not your enterprise will be rewarded by your editions taking the place of others now in use, to which there are many objections, and I will do what in me lies to promote their circulation.

*From* PROF. J. S. BONSTALL, *Frederick College, Md., March 18, 1850.*

Having used the first three volumes of the series for more than a year, I am free to say, that I prefer them to any school editions of the same authors with which I am acquainted.

*From* PROF. J. FORSYTH, *College of New Jersey, March 19, 1850.*

I am happy in being able to say that every successive volume has confirmed me in the judgment formed on those first issued, and renews my delight that you have resolved to place the whole of this admirable series of classical authors within the reach of American students. The Grammar is already in use in this college; and I shall cordially recommend our students to procure your editions of such authors as we read.

*From* T. J. SAWYER, Esq., *Clinton Liberal Institute, March 28, 1850.*

We have paid them the compliment of making them our text-books and introducing them at once into this institute. In size and price, in design and execution, they seem to me better fitted for schools of this class than any others that have fallen under my observation. A neat and accurate text, and brief, but explicit notes, constitute the principal characteristics of a good classical school book. These distinguish your series, and give them a claim to general diffusion.

*From* the REV. J. J. SMYTH, A. M., *Sussex Court House, Va., April 6, 1850.*

While at the head of the Petersburg Classical Institute, I introduced your Cæsar, Virgil, and Sallust, as being in my judgment the best school editions of these works that I have seen. Since I have been in my present pastoral charge, I have been the means of having the Cæsar and Sallust introduced into two schools in this county. These works are a happy medium between the mere text and the overloaded annotations which render some editions but the clandestine refuge of idle school-boys.

*From* PRESIDENT MANLY, *University of Alabama, March 29, 1850.*

So far as I may be consulted, or have influence, I shall seek to recommend the use of this well edited and cheap series, in all the preparatory schools of our region.

## Schmitz and Zumpt's Classical Series—Continued.

From A. W. PIKE, Esq., *Kennebunk, Me., December 14, 1849.*

I have examined with much care and high satisfaction, the first five volumes of your edition of Drs. Schmitz and Zumpt's classical series. The plan and execution of the series are excellent. The notes appended to the several authors evince fully the sound judgment and accurate criticism of the learned editors. They are sufficiently copious to meet the wants of the student, without, at the same time, by their fulness, encouraging habits of indolence. I have, for more than thirty years, been constantly engaged in teaching the classics, and I have not seen any edition of the Latin authors, usually read in our academies, which I could commend so confidently, as the one you are publishing.

From E. EVERETT, Esq., *New Orleans, December 14, 1849.*

All these publications are valuable acquisitions to our classical and school libraries. I am particularly pleased with the Virgil; the notes are a store of learning; they furnish the student with such hints on the manners and customs of the Romans as cannot fail to serve as important aids to the study of Roman history, at the same time that they throw new light on the text of the great poet. They seem to me to be model notes: they are neither so copious as to enable the student to dispense with the exercise of judgment and taste, nor so meagre as to leave difficult passages unexplained.

From THOMAS CHASE, Esq., *Cambridge, Mass., September 28, 1849.*

I take great pleasure in recommending the various volumes of Schmitz and Zumpt's Classical Series, which have appeared in this country, as admirably adapted for the use of schools. The character of the editors is a guarantee of the accuracy of the text and the correctness of the annotations. The notes are prepared with careful scholarship and nice discrimination, and the amount of information given on historical and grammatical points is sufficient to satisfy the wants of the learner, while it is not so great as to be prejudicial to his habits of study. We have introduced the editions of Cæsar and of Virgil, comprised in this series, into the High School in this city.

From R. B. TSCHUDI, Esq., *Norfolk Academy, May 31, 1849.*

I received the fourth volume of your classical series and take great pleasure in informing you they have been the text-books recommended in this school since their first appearance. I have found the text and typographical execution equal, and in many respects superior to any other editions that I have seen. But their cheapness is destined to make them take the place of all other school editions. Of course it will take time to assume the place of works already in use, but I believe fully, at no distant day these will be the sole editions in general use.

From A. MORSE, Esq., *Nantucket High School, July 20, 1849.*

After a somewhat minute examination of the same, in which I have compared them, line by line, with other editions, edited by different gentlemen, which my classes are now reading, I have no hesitation in giving to the series, edited by Drs. Schmitz and Zumpt, a decided preference to any with which I am acquainted.

From R. H. BALL, Esq., *Northumberland Academy, November 28, 1849.*

This edition of the classics, so far, I greatly prefer to any other I have seen; for the use of schools. It combines the advantages of textual correctness, cheapness, and pre-eminent ability in the annotations, three things especially desirable in school books. I have adopted this series, as far as issued, to the exclusion of all others.

From the REV. E. A. DALRYMPLE, *Episcopal High School of Virginia, November 27, 1849.*

I have examined them with some care, and have pleasure in stating that they are judiciously and carefully prepared for the use of schools and colleges. The notes are the point, and what notes to classical authors should be, not so full as to amount to translation of the text, or so meagre as to give no satisfactory information to the student. As the best evidence of my approval, I would state that it is my purpose to introduce them, as occasion may arise, into the institution under my direction.

From Z. D. T. KINGSLEY, Esq., *West Point, N. Y., November 6, 1848.*

I am very much pleased with the Cæsar and Virgil, and presume I shall be equally so with the Sallust. I shall adopt these Latin books for my school.

From PROF. A. F. ROSS, *Bethany College, Virginia, December 7, 1848.*

My opinion of the Cæsar you have already expressed, and I will only add that my interest in the completion of the series has been enhanced by the volumes which you have forwarded me. I shall recommend them for adoption as the standard course in this institution.



**Schmitz and Zumpt's Classical Series--Continued.**

*From J. S. BONSTALL, Esq., Frederick College, Md., Feb. 5, 1849.*

I have examined them, and find them on all points what the reputation of the eminent editors led me to expect from them, and what they design the books to be.

I know not that I can give you a better proof of the estimation in which I hold them, than by simply saying that I am already using Cæsar and Virgil of the series in my classes, and expect very soon to introduce Sallust.

*From PROF. N. L. LINDSLEY, Cumberland University, Tenn., Nov. 22, 1848.*

I am very favourably impressed with the merits of Schmitz and Zumpt's classical series. So far as my engagements have permitted me to examine the "Virgil" and "Sallust," I am induced to believe that they are superior to the other editions in common use.

I shall take pleasure in recommending them to teachers and students in this vicinity.

*From PROF. GESSNER HARRISON, University of Virginia, Nov. 3, 1848.*

I very decidedly approve of the plan of publishing cheap editions of the classics, with brief notes, for the use of schools, and shall recommend this edition to my friends, as suitable for this object.

*From PROF. W. S. TYLER, Amherst College, Mass., Dec. 25, 1848.*

The notes are pertinent and pithy, as well as accurate and learned, and contrast to great advantage with some whose chief recommendation is, that they are designed to atone for the indolence of the student by the supererogatory works of the editor.

*From JOHN S. HART, LL.D., Central High School, Philadelphia, Dec. 14, 1848.*

I have examined, with much satisfaction, your editions of Virgil and Sallust, being continuations of your reprint of Schmitz and Zumpt's classical series, and take pleasure in renewing the recommendation which I gave to the plan of the series on the appearance of Cæsar. The notes are admirably adapted to the precise wants of the learner, giving in small space all the necessary facilities, without superseding the necessity of diligent and accurate study.

*From C. W. EVEREST, Esq., Rectory School, Hamden, Ct., Dec. 7, 1848.*

From the brief examination I have been able to give them, I feel very much pleased with them, both as regards the execution of your own part of the plan, and also that of your able editors. Such text-books are much needed. Instead of them, we have been inundated with editions, too often wretchedly printed, and more frequently ruined by a multiplicity of notes. Accept my thanks for your kindness in sending me the works, and be sure I shall be happy to adopt them as text-books in my school.

*From WM. B. POTTS, Orwigsburg, Pa., Nov. 28, 1848.*

I have devoted sufficient time to the examination of your editions of Cæsar, Virgil, and Sallust, to enable me to form an estimate of their respective merits. I do not hesitate to say that the uniformity and cheapness of the works, with the notes of the learned editors, sufficiently illustrative of the style and sentiments of the authors, and yet not so voluminous as to obviate the necessity of careful study on the part of the student, must recommend them to the favourable consideration of those engaged in teaching this interesting branch of literature. We shall certainly adopt this series in the academy.

*From WM. GARNETT, Esq., Norfolk, Va., Nov. 20, 1848.*

I return you my thanks for the copies of Virgil and Sallust sent to me. The professor of languages in the Norfolk academy has introduced them in this school, and we think they will be used in all schools, as soon as known to them. I shall recommend them to all the teachers of my acquaintance.

*From WM. DENNIS, Esq., Wilmington, Del., Nov. 11, 1848.*

I have received the Cæsar and Virgil of the classical series now in course of publication by you and have for some time been using the Cæsar with a class. I am satisfied that these are better school editions of those authors than any others that I have ever seen.

*From G. W. MEEKER, Esq., Chicago, Ill., Jan. 17, 1849.*

I shall be happy to recommend them as the best and most accurate editions of the works I have ever seen.

**Schmitz and Zumpt's Classical Series—Continued.**

*From PROF. A. S. PACKARD, Bowdoin College, Brunswick, Me., March 8, 1849.*

I cannot refrain longer from communicating to you the highly favourable impression which they have made upon me. I see nothing to desire in the general style of these editions. I know of no others, which for neatness and cheapness, and sufficient helps for the student, surpass them. I am exceedingly pleased with the good taste, clear and precise statements, and sound scholarship, which distinguish the notes. As school classics, I regard them as models.

*From PROF. J. FORSYTH, Jr. College of N. J., Princeton, Feb. 7, 1849.*

I am happy to say that in my judgment the testimonials to the excellence of the series that you have already received are fully deserved. The cheapness and convenient form of these volumes, and especially the character of the notes, make them precisely the kind of text book which I should put into the hand of the young classical student. I shall commend the students of this college to procure your edition of such of the Latin authors as we are accustomed to read. You have my best wishes for your success in your praiseworthy enterprise.

*From PROF. M. L. STOEVEY, Penn. College, Gettysburg, Pa., Jan., 1849.*

The accuracy of the text, and the judiciousness of the notes, as well as the cheapness of the volumes, render this edition of the classics most deserving of public attention.

*From N. BISHOP, Esq., Supt. of Public Schools, and Principal of High School, Providence, R. I., Nov. 29, 1848.*

I have had the honour of receiving the three first volumes of your "Classical Series." I am much pleased with the size of the books, and their cheapness; the correctness of the text, and the character of the notes. I mean, of course, the comparative correctness of the text, as perfect accuracy is rarely attained among us, even in our own language, much less in that of others. I shall take pleasure in recommending your "Classical Series" to all the schools in the vicinity of this city, and shall introduce them into the Classical Departments of our High School at the earliest opportunity for changes in text-books.

*From PROF. JOHN WHEELER, Asbury University, Greencastle, Ia., Dec. 8, 1848.*

As far as I have examined, I am well pleased with them. The notes appear to be what they ought, explanations of difficult passages, and not extended translations, so common and so detrimental to classical attainment. The modest remarks of the editors on disputed passages are worthy of notice and imitation. In these remarks, I refer principally to the edition of Virgil, which I have examined more than the others, and which I consider far superior to any other edition extant in our country. The cheapness of the series is a valuable consideration; and the publishers deserve and doubtless will receive a harvest of thanks from many a student who collects and desires of knowledge are superior to his purse.

*From A. CAMPBELL, President of Bethany College, Va., Nov. 22, 1848.*

I have just glanced, with much pleasure, over your edition of Virgil, being the second volume of Schmitz and Zumpt's Classical Series.

This is just the thing I have long desired to see—a neat, handsome, correct, and cheap edition of the Latin Classics, relieved from the extraneous and unwieldy lore of prosing doctors. The addenda or notes in the margin of this handsome volume are just such as the student needs. The series will doubtless meet with very general favour from all teachers and learners, because of its clear, accurate, and beautiful typography, its general good taste, its cheapness, and its judicious adaptation to the genius and wants of the age.

*From CHARLES WHEELER, Pres. of Rector College, Taylor C'y., Va., Dec. 1, 1848.*

The neatness and beauty, and, as far as I have examined, the correctness of execution, together with the lucid arrangement of the notes, must, I think, commend your editions to public patronage. I am delighted to see Virgil, my favourite poet, so handsomely executed. I have recommended your series to our students, as I esteem them worthy of a decided preference.

*From CHRISTOPHER MORGAN, Esq. Sup. Com. Schools. Albany, N. Y., July 27, 1849.*

The high character of the gentlemen who superintend the publication, the deep and varied erudition, is a sufficient guarantee for the correctness of the text. The brief notes are suggestive, rather than translatable, and much better than the labored expositions which carry the student along, instead of pointing out the way. The cheapness and convenient size of the books, to say nothing of their literary merit, cannot fail to bring them into general use.

**Schmitz and Zumpt's Classical Series—Continued.**

**From PROF. JOHN WILSON, *Prep. Dep. Dickinson College, Carlisle, Dec. 8, 1848.***

I have examined the three volumes with considerable care, and can give them my unqualified approbation. The plan is judicious, and the execution worthy of all praise. The notes comprise all that a student needs, and all that he should have; and their position at the foot of the page is just what it should be.

**From PROF. E. E. WILEY, *Emory and Henry College, Va., Nov. 30, 1848.***

From the cursory examination given them, I must say that I have been highly gratified. Such a series as you propose giving to the public, is certainly a great desideratum. Our classical text-books have heretofore been rendered entirely too expensive, by the costly dresses in which they have appeared, and by the extensive display of notes appended; many of which, though learned, are of little worth to the student in elucidating the text. It will afford me pleasure to introduce into my department such books of your series as may be in our course.

**From S. H. TAYLOR, Esq., *Andover, Mass., Oct. 30, 1848.***

The notes seem to me very accurate, and are not so numerous as to do for the student what he ought to do for himself. I can with safety, therefore, recommend it to my pupils.

**From PROF. M. M. CAMPBELL, *Principal of the Grammar School, Indiana University, Nov. 6, 1848.***

I like the plan of your series. I feel sure it will succeed, and thus displace some of the learned lumber of our schools. The notes, short, plain, and apposite, are placed where they ought to be, and furnish the learner just about help enough.

**From PHILIP LINDSLEY, D. D., *Pres. of the University of Nashville, Nov. 27, 1848.***

The classical series, edited by Drs. Schmitz and Zumpt, has already acquired a high and well-merited reputation on both sides of the Atlantic. I have carefully examined your editions of Cæsar and Virgil. I think them admirable text-books for schools, and preferable to all others. I shall avail myself of every suitable occasion to recommend them.

**From B. SANFORD, Esq., *Bridgewater, Mass., Jan. 17, 1849.***

I have examined, with considerable care, both the Cæsar and the Virgil, and am much pleased with the plan and execution of the series thus far. I am particularly gratified with the propriety and judgment displayed by the editors in the preparation of the notes; avoiding, as I think, the prolixity and profuseness of some of our classical works, and, at the same time, the barrenness and deficiency of others; giving a body of annotations better suited to aid the teacher in imparting a knowledge of the language, than is to be found in any edition heretofore in use.

**From PROF. STURGESS, *Hanover College, Indiana, Dec. 30, 1848.***

The mere name of the editors is a sufficient and most ample guarantee of the accuracy of the text, the judicious choice of various readings, and the conformity of those adopted to the latest investigations of MSS., and the results of the most enlightened criticism. The notes I have not examined very carefully, except those of the Virgil. They are admirable, extremely condensed, and conveying a great deal of most valuable criticism in the briefest possible way. They are particularly valuable for their æsthetical remarks, and the frequent references to parallel passages in the same author. The preliminary life is excellent, and of great value to the student. The Sallust appears to be of the same general character, and the notes to furnish just such help as the diligent student really needs. I think that in bringing out such a course at a cheap rate you are conferring a great boon on the country, and additional honour on your press, already so distinguished for the value of its issues.

**From REV. ROBT. ALLYN, *Providence Conference Seminary, R. I., Dec. 25, 1848.***

I am much pleased with the general character of these works. The text in its general character is highly satisfactory, the notes are really illustrative, and admirably calculated to assist the student in acquiring a knowledge of the matter in the text, the manners and customs of the times, and the history and characters of the actors in the scenes. The typography and external appearance of the works are such as please the eye and improve the taste. You certainly deserve encouragement, and we shall do what lies in our power to extend the circulation of the works.

**Schmitz and Zumpt's Classical Series—Continued.**

## **KALTSCHMIDT'S LATIN DICTIONARY FOR SCHOOLS.**

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While several valuable and copious Latin Lexicons have within a few years been published in this country, a want has long been felt and acknowledged of a good SCHOOL DICTIONARY, which within reasonable compass and at a moderate price should present to the student all the information requisite for his purposes, as elucidated by the most recent investigations, and at the same time unincumbered with erudition useful only to the advanced scholar, and increasing the size and cost of the work beyond the reach of a large portion of the community. It is with this view especially that the present work has been prepared, and the names of its distinguished authors are a sufficient guarantee that this intention has been skilfully and accurately carried out.

The present volume has been compiled by Dr. Kaltschmidt, the well-known German Lexicographer, from the best Latin Dictionaries now in use throughout Europe, and has been carefully revised by Dr. Leonhard Schmitz. Learned discussions and disquisitions could not be introduced, as incompatible with the objects for which the Dictionary is intended, and because they would have swelled considerably the bulk of the volume. On the other hand, it has been thought advisable to give, as far as possible, the etymology of each word, not only tracing it to its Latin or Greek root, but to roots or kindred forms of words occurring in the cognate languages of the great Indo-Germanic family. This feature, which distinguishes the present Dictionary from all others, cannot fail to awaken the learner to the interesting fact of the radical identity of many apparently heterogeneous languages, and prepare him at an early stage for the delightful study of comparative philology.

The aim of the publishers has been to carry out the author's views as far as possible by the form and arrangement of the volume. The type, though clear and well printed, is small, and the size of the page such as to present an immense amount of matter in the compass of a single handsome 18mo. volume, furnished at a price far below what is usual with such works, and thus placing within the reach of the poorest student a neat, convenient, and complete Lexicon, embodying the investigations of the most distinguished scholars of the age.

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## AMERICAN PUBLISHERS' NOTICE.

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THIS volume has passed through the press under the supervision of a competent Editor, who has made such corrections, and supplied such omissions as appeared necessary. To render it complete in itself, as a Reader and Exercise-Book, the rules of Syntax on which the Exercises are founded, have been abridged from the Advanced Grammar of the Series, and inserted in their appropriate places, instead of the simple references to them, which existed in the English edition. An exposition of the rules for the Position of Words, which was omitted by the author, has also been added, chiefly from Zumpt and Madvig; this subject being one of the first difficulties encountered by the pupil.

These additions will be found distinguished from the original text by being enclosed in brackets [ ].

PHILADELPHIA, April, 1854.

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## PREFACE.

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THE present Exercises on Latin Syntax have been collected in illustration of the principles explained in the Syntactical part of Dr. Schmitz's Latin Grammar, published in this series, and according to the order of chapters and paragraphs into which it is divided.

The method which has been followed is in general the same as that of the Elementary Exercises, to which the present book is a sequel, and a knowledge of which it presupposes on the part of the pupil. The Vocabularies which, in the former, were prefixed to each set of Exercises, have here been dropped — as the pupil may now be presumed to be in possession of a dictionary — and only the more unusual words, phrases, and difficult expressions, have been given in the Notes. These contain, likewise, explanations of those constructions, which the pupil has not already learned from the Grammar.

In compiling the Examples, much assistance has been derived from the Latin Exercises of Krebs and of Dronke, but the greater number of the sentences has been gathered directly from classical authors, and in particular from Cicero.

The latter portion of this small work consists of anecdotes and interesting passages selected from Cicero, and is intended to serve the purpose of a Latin Reading-Book. As it may be used simultaneously with the Exercise by pupils at different stages of their progress, it was impossible, in the Notes to it, to follow the same strict method as in the Notes to the Exercises. It has, therefore, been deemed sufficient to explain the more difficult constructions, or to refer to the paragraphs of the Grammar in which they are explained.

EDINBURGH, August, 1853.

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## [ORDER OF THE WORDS IN A PROPOSITION.]

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WHEN words are arranged according to the logical connection of ideas, the first place is given to the subject; next comes the verb with its adverb; then the direct or indirect object; and last, the remaining additions of prepositions with their cases; the adjective, whenever it is used, being closely joined with the noun it qualifies. This arrangement of the words, which is called the grammatical order, is founded in their mutual relations, and is strictly followed in most modern tongues.

But the Latin language may place any one of the four principal parts first, and has great freedom in the collocation of the rest. The adverb may be separated from the verb, and the adjective from the noun; being placed either before or after their words, or even removed to some distance from them.

A certain arrangement, however, has become established in good Latin prose, especially in historical narrative, which is this:—The subject with what belongs to it stands first, and the predicate follows in such a way that the verb stands last to make the proposition compact; while the object, indirect and direct, with the other limitations of the verb, the ablative, prepositions with their cases, and adverbs, are placed in the middle—as *Caesar obsidibus acceptis, primis civitatis atque ipsius Galbae regis duobus filiis, armisque omnibus ex oppido traditis, in ditionem SueSSIONES accepit. Caes. Consules quoque Romani nihil praeterea aliud quam suas vires, sua arma horrebant. Liv.*

OBS. 1. For the sake of emphasis, the verb sometimes stands first,<sup>1</sup> or before the object or modifying words;<sup>2</sup> but an important object, consisting of several words united, regularly closes the proposition.<sup>3</sup> The verb is placed first in an explanatory clause introduced by *autem*.<sup>4</sup> *Sum*, when used as an auxiliary, is not unfrequently separated from the participle; sometimes standing last,<sup>5</sup> sometimes standing without emphasis in the middle of the proposition, while the participle is put last;<sup>6</sup> and when used as a copula, it often stands unaccented before the predicate noun or adjectives, particularly in definitions,<sup>7</sup> and when the predicate consists of several emphatic words.<sup>8</sup>

<sup>1</sup> *Moveor his rebus omnibus. Cic.*—<sup>2</sup> *Diserti autem Q. Varius, C. Carbo, Cn. Pomponius; et ii quidem habitabant in rostris. Cic.*—<sup>3</sup> *Actio vero ejus habebat et in voce magnum splendorem et in motu summam dignitatem. Cic.*—<sup>4</sup> *Postulatum fuit, ut de stipendio equitum (merebant autem triplex ea tempestate) aera dementur. Liv.*—<sup>5</sup> *Omne argentum ablatum ex Sicilia est. Cic.*—<sup>6</sup> *Qui in fortunae periculis sunt ac varietate versati. Cic.*—<sup>7</sup> *Gloria est illustris ac pervagata fama. Cic.*—<sup>8</sup> *Suevorum gens est longe maxima et bellicosissima Germanorum omnium. Caes. Hujus est civitatis longe amplissima auctoritas omnis orae maritimae regionum earum. Caes.*

*Note.*—*Inquit*, 'says he,' is introduced after one or more words of a quotation, or, what is better, after a short clause; the subject, when expressed, following the verb, as in English. *At* is either placed before the quotation or, like *inquit*, inserted in it. *Mihi crede, quaeso, obsecro*, and—with or without *ut—credo, opinor, puto*, and *existimo*, are often thrown into a proposition without affecting the construction

OBS. 2. Adverbs, belonging to a verb, usually stand next to it, and, if the verb concludes the proposition, before it;<sup>1</sup> but they may be placed, for emphasis, at the beginning<sup>2</sup> or end,<sup>3</sup> or be inserted without emphasis between the more prominent words.<sup>4</sup> Adverbs that modify an adjective or another adverb commonly stand before it, especially adverbs denoting degree;<sup>5</sup> but *ferè* generally, and *prope* sometimes, follow their word.<sup>6</sup> Negative words stand before the particular word to which they belong. *Non, neque, nemo, nihil, nullus*, when used with indefinite pronouns or adverbs, precede them, but not always immediately.<sup>7</sup> *Non*, when it belongs to a single word of the proposition, stands directly before it;<sup>8</sup> if the negative belongs to the proposition generally, *non* stands before the verb,<sup>9</sup> and more particularly before the finite verb, if an infinitive depends on it,<sup>10</sup> and before the auxiliary of a compound form, when the participle is not emphatic or antithetic.<sup>11</sup> *Ne-quidem* are always separated; the word, words, or clause, on which the emphasis rests being placed between them.<sup>12</sup>

<sup>1</sup> Magistri dicendi multi subito exstiterunt. Cic.—<sup>2</sup> Numquam ego a diis immortalibus optabo—. Cic.—<sup>3</sup> Res loquitur, iudices, ipsa; quae semper valet plurimum. Cic.—<sup>4</sup> Equestribus proeliis saepe ex equis desiliunt. Caes.—<sup>5</sup> Ea tam multa non sunt. Cic.—<sup>6</sup> Sexto decimo fere anno consecutum est. Cic. Totius fere Galliae legati ad Caesarem convenerunt. Caes. Eisdem prope verbis. Cic.—<sup>7</sup> Quam opinionem nemo umquam mortalis assequi potuit. Cic. Neque tamen ulli civitati persuaderi potuit. Caes.—<sup>8</sup> Qui mihi non id videbantur accusare, quod esset accusandum. Cic.—<sup>9</sup> Agriculturae non student.—<sup>10</sup> Impetum modo ferre non poterunt. Caes. Mortali immortalitatem non arbitror contemnendam. Cic.—<sup>11</sup> Non fuit recusandum. Cic. Quae reliquis in locis visa non sint. Caes.—<sup>12</sup> Ne illud quidem vobis negligendum est. Cic. Nam de vita beata nihil repugno, quam tu ne in deo quidem esse censes, nisi plane otio langueat. Cic. Quod quoniam non cadit in sapientem, ne ut irascatur quidem cadit. Cic.

OBS. 3. The direct object regularly stands nearest to the verb;<sup>1</sup> but when the verb requires a noun or adjective to complete its idea, such noun or adjective is joined to the verb.<sup>2</sup> A noun in apposition to another, especially every thing of the nature of a title, regularly stands last;<sup>3</sup> but the explanatory word, if it is emphatic, comes first.<sup>4</sup> An adjective qualifying a noun, or a noun in the genitive limiting another noun, usually follows the noun;<sup>5</sup> but this order may be inverted to give prominence to the modifying word.<sup>6</sup> Between a noun and its adjective there may stand words limiting either,<sup>7</sup> and sometimes even a relative clause may be interposed.<sup>8</sup> Demonstrative pronouns precede their noun;<sup>9</sup> but the noun comes first, if it is emphatic;<sup>10</sup> so with *omnis* and *totus*.<sup>11</sup> When a demonstrative pronoun is followed by an explanatory clause, the pronoun may stand at the beginning or at the end of its own clause.<sup>12</sup>

<sup>1</sup> Praecipites fugae sese mandabant. Caes.—<sup>2</sup> Senes se agri cultione oblectarunt. Cic. Quid absurdius, quam res sordidas atque deformes deorum honore afficere? Cic. Voluptatem virtus minimi facit. Cic.—<sup>3</sup> Cicero cum Catone, omnium virtutum auctore, de virtutibus disputavit. Cic. P. Scipio, Pontifex maximus. Cic.—<sup>4</sup> Atque horum omnium scelerum improbissimum machinatorum, Cimbrum Gabinium, statim ad me vocavi. Cic.—<sup>5</sup> Publius Crassus adolescens cum legione septima proximus mare Oceanum in Andibus hiemarat. Caes. Legati eorum paulo ante a Caesare discesserant. Caes.—<sup>6</sup> Id fieri posse, si suas copias Aedui in fines Bellovacorum introduxerint et eorum agros populari coeperint. Caes.—<sup>7</sup> Fortum Caietae celeberrimum. Cic. Homines in maritimis rebus exercitatissimos. Cic.—<sup>8</sup> Cato inimicitias multas gessit propter Hispanorum, apud quos consul fuerat, injurias. Cic.—<sup>9</sup> His rebus gestis. Caes.—<sup>10</sup> Disputationem hanc de oratore probando aut improbando multo malo tibi et Bruto placere. Cic.—<sup>11</sup> Earum omnium civitatum. Caes. Omnes eas civitates. Caes. Id totum. Cic. Totum hoc. Cic.—<sup>12</sup> Sed hoc vir excellenti providentia sensit ac vidit, non esse—. Cic. Postulatio Tiberonis haec, ut opinor, fuit, velle se—. Cic.

*Note.*—In many expressions, particularly those of a political or judicial nature, custom has established a certain order, which is very seldom altered for any reason—as *civis Romanus, populus Romanus, jus civile, aes alienum, res familiaris, Pontifex maximus, magister equitum, tribunus militum, Via Appia, Via Flaminia, Juppiter optimus maximus.*

Obs. 4. Prepositions, especially those of one syllable, are often inserted between an adjective that has the emphasis, whether a numeral, an adjective of multitude, or a superlative, or between a pronoun and its noun;<sup>1</sup> but the preposition ought not to be put between a genitive and its noun unless the genitive is a relative or demonstrative pronoun. Some prepositions of two syllables—as *ante, circa, penes, ultra*, and particularly *contra, inter, propter*, are sometimes put after the relative pronoun when used alone.<sup>2</sup> *Cum* is appended to *me, te, se, nobis, vobis; quo, qua, quibus*, and *qui* used for *quo, qua*.<sup>3</sup> Prepositions may be separated from their case by a genitive limiting the latter, and that even with a relative clause attached to it;<sup>4</sup> by an adverb modifying the word depending on it;<sup>5</sup> rarely by an object of the word governed, when such word is a participle or an adjective;<sup>6</sup> and rarely by a conjunction or word of asseveration.<sup>7</sup> The enclitics *-que, -ne, -ve*, are annexed sometimes to a preposition, but commonly to the word depending on the preposition.<sup>8</sup> The preposition is repeated with nouns, when we wish to keep the different ideas distinct; consequently always with *et—et*,<sup>9</sup> and *nec—nec*; usually with *aut—aut, vel—vel*; and after *nisi*, and after a comparative; but not with words connected by *-que*. *Causā gratiā*, 'on account,' 'for the sake,' which have assumed the character of prepositions, follow the genitive depending on them, and *causā*, which in classic Latin is used with the possessive adjective in the sense of the genitive of the pronoun, also follows such adjective.<sup>10</sup> So also *tenus* and *versus* come after their case.

<sup>1</sup> *Aliam in partem fugam petebant. Caes. Omnibus in locis pugnae. Caes. Una ex parte. Caes. Ea de causa. Caes. Quo in consilio. Caes.*—<sup>2</sup> *Cujus a me corpus crematum est, quod contra decuit ab illo meum. Cic.*—<sup>3</sup> *Memini Catonem mecum et cum Scipione disserere. Cic.*—<sup>4</sup> *De eorum postulatis cognoscit. Caes. Propter Hispanorum, apud quos consul fuerat, injurias. Cic.*—<sup>5</sup> *Nihil opis ad bene beateque vivendum. Cic.*—<sup>6</sup> *Nec in bella gerentibus nasci cupiditas dicendi solet, Cic;* where the ordinary construction would be, *in iis qui bella gerunt.*—<sup>7</sup> *Post enim Chrysippum. Cic.; for P. C. enim. Contra mehercule meum judicium. Cic.*—<sup>8</sup> *Ob easque res. Caes. Ab iisque. Cic. Ad plurimosque. Cic. Inter nosque. Cic.*—<sup>9</sup> *Et pro sua dignitate et pro rerum magnitudine. Cic.*—<sup>10</sup> *Legatos sui purgandi gratia mittunt; haec faciunt recuperandorum suorum causa. Caes. Mea causa gaudeo. Cic.*

Obs. 5. What belongs in common to several objects either precedes or follows all;<sup>1</sup> but a common word is sometimes subjoined to the first member and followed by the second, to give a greater prominence to both members.<sup>2</sup>

<sup>1</sup> *Maxima parte non modo utilitatis, sed dignitatis atque imperii, caruit. Cic. Profecta sunt in eundem hominem a Quinti Catuli atque a ceterorum ejusdem dignitatis amplissimorum hominum auctoritate. Cic.*—<sup>2</sup> *Sunt et Graecis litteris celebrata et Latinis. Cic.*

Obs. 6. Words by which kindred or opposite ideas are set forth with reference to each other, pronouns, and especially pronouns and their possessives, are put side by side.<sup>1</sup> *Quisque* directly follows *sui*, and

<sup>1</sup> *Habes Sardos venales, alium alio nequiores. Cic. Qui nisi decedat sese illum non pro amico, sed pro hoste habiturum. Caes. Legatum e suis sese magno cum periculo ad eum missurum existimabat. Caes.*

*suus*, superlatives, and ordinal adjectives;<sup>2</sup> except when used with *primus*, and in relative clauses when it stands after the connective.<sup>3</sup>

<sup>2</sup> *Pro se quisque loquebatur*. Cic. Constituerunt optimum esse domum *suam* quemque reverti. Caes. Optimum quidque rarissimum est. Cic. *Tertio quoque* verbo excitabatur. Cic.—<sup>3</sup> *Uti de ejus honore primo quoque die ad senatum referant*. Cic. Maxime decet quod est *cujusque* maxime *suum*. Cic.

OBS. 7. If two co-ordinate propositions or two connected series of words form an antithesis, in which the separate words correspond, the second proposition or series is sometimes inverted, in order to make the antithesis more striking.

*Haec vivus eripuit; reddidit mortuus*. Cic. Hoc tantum bellum quis umquam arbitraretur aut ab omnibus imperatoribus uno anno, aut omnibus annis ab uno imperatore confici posse? Cic.

OBS. 8. *At*, *atque*, *atque*, *et*, in the sense of 'and,' *etenim*, *itaque*, *nam*, *namque*, *sed*, *sin*, and *verum*, stand at the beginning of the proposition or before the words they introduce. *Autem* almost always occupies the second place. *Enim* always stands after one word, and sometimes after two. *Ergo* stands first or after an emphatic word; when it merely serves the purpose of transition, it is commonly put after a word. *Igitur* and *ergo* commonly follow *non* in an inferential proposition. *Igitur* is put after one or two words, and even last after several words closely connected;<sup>4</sup> but it also stands first in the historians, especially in Sallust.<sup>5</sup> *Tamen*, when used without another conjunction, stands first; but when some single word is antithetic, it follows that word.<sup>6</sup> *Et* with the force of 'also,' 'moreover,' precedes the word or words on which the emphasis falls;<sup>7</sup> but it is subjoined to certain particles — as *nam et*, *at et*, *verum et*, *sed et*. *Etiā* generally stands before the word or words to which it belongs;<sup>8</sup> but when it affects a single word, that word stands first if it is emphatic.<sup>9</sup> *Quoque* stands after the word to which it belongs, and which contains the additional idea. *Quidem* follows its word, which is thus made prominent and opposed to others; when emphasis rests on a name, *quidem* follows the *praenomen*,<sup>10</sup> and indeed this order is always observed where two words are intimately connected.<sup>11</sup>

<sup>4</sup> *Huic homini parcetis igitur?* Cic.—<sup>5</sup> *Impunitatem perdundae reipublicae fore credebatur. Igitur* confirmato animo vocari ad se jubet Lentulum. Sallust. <sup>6</sup> *Quibus quidem* Romulum tenebris etiamsi natura ad humanum exitum abripuit, *virtus tamen* in coelum dicitur sustulisse. Cic. Quum tu discessu ceterorum *nostra tamen*, qui remansissemus, caede contentum te esse dicebas. Cic.—<sup>7</sup> *Quoniam* nascuntur in terra, nascantur *et in aqua*. Cic.—<sup>8</sup> *Adjungit etiam publicationem bonorum*.—<sup>9</sup> *Ut enim* in corporibus *magnae* dissimilitudines sunt, sic in animis existunt *maiores etiam* varietates. Cic.—<sup>10</sup> *Tiberium quidem* Gracchum. Cic.—<sup>11</sup> *Quae quidem* res. Caes.

It may be added here that the forms of some words affect their use.

*Ab* is employed before a vowel or *h*; sometimes before *l*, *s*, *z*, and rarely before *c*, *j*, *g*, *t*; *abs* before *te*; and *a* before consonants; *ex* before vowels and consonants; *e* before consonants only; *atque* stands before consonants, but *far more frequently* before vowels; *ac* is followed by consonants, rarely however, by *g*, *j*, or *s*, but not by vowels or *h*.

The ending *-ere* of the third person plural of the perfect active does not occur at all in Nepos, and in the prose of Cicero very rarely, but it is often found in Sallust and in later writers, especially Curtius and Tacitus. In the second person singular passive of the simple forms of the verb, Cicero uses *-ris* in the present indicative, but elsewhere *-re*.]



# L A T I N   E X E R C I S E S .

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## CONCORD OR AGREEMENT.

### I. AGREEMENT OF THE QUALIFYING WORD, WITH THE WORD QUALIFIED, IN GENERAL.

[ADJECTIVES, adjective pronouns, and declinable numerals, agree in gender, number, and case with the noun they qualify, if it is in the same clause; if it is in a different clause, in gender and number only; the case depending on the nature of their clause. When an adjective qualifies two or more nouns, it agrees with the nearest one, or is repeated before each.

*Note.* If several adjectives belong to one noun, so as to denote more than one thing, the adjectives are put in the singular, but the noun in the plural—as *Cneius et Lucius Scipiones*.]

#### I.

Habet praeteriti doloris secura recordatio delectationem. Omnis<sup>1</sup> civitas Helvetia<sup>2</sup> in quatuor pagos divisa est. Conscientia rectae voluntatis maxima consolatio est rerum incommodarum. Praeclara est aequabilitas in omni vita et idem semper vultus eademque frons. Tauri pro vitulis contra leones summa vi impetueque contendunt. Distincta genera delictorum sunt et dispaes poenae. Quotidianus congressus et sermo hujus optimi et prudentissimi viri magnae mihi levationi<sup>3</sup> est. Ut ager sine cultura, quamvis fertilis, fructuosus esse non potest, sic sine doctrina animus. Ita est utraque res sine altera debilis. Quae aetas longa est, aut quid omnino homini longum? In Demosthene tantum studium fuit tantusque labor, ut impedimenta naturae diligentia industriaque<sup>4</sup> superaret. In amicis eadem studia sunt,<sup>5</sup> eadem voluntates. Caritate benevolentiaque sublata,<sup>6</sup> omnis est e vita sublata jucunditas.

<sup>1</sup> *Omnis*, the whole.—<sup>2</sup> *Helvetius*, a, um, Helvetian, of the Helvetians.—<sup>3</sup> *Est mihi levationi*, it is a relief to me.—<sup>4</sup> *Diligentia industriaque*; ablative of means.—<sup>5</sup> Supply *et*.—<sup>6</sup> Abl. absolute.

## II.

The same duties are not assigned<sup>1</sup> to different ages; but some are proper to<sup>2</sup> the young, others to the old. Between the territories of the Helvetii and Allobroges the Rhone<sup>3</sup> flows, and it is crossed<sup>4</sup> in some places by a ford.<sup>5</sup> Mago is sent into Spain with his<sup>6</sup> fleet and forces. It is uncertain what each<sup>7</sup> day or night may bring. You do not always see riches and prudence united.<sup>8</sup> I consider<sup>9</sup> anger and fear foreign to<sup>10</sup> the wise man. In<sup>11</sup> the naval engagement<sup>12</sup> many ships and soldiers were taken. The army was inspired with greater alacrity and eagerness in fighting.<sup>13</sup> They demand battle with one mind and voice. Great is the authority both of your teacher and of the city; of which<sup>14</sup> the one is able to enrich<sup>15</sup> you with knowledge, the other, with examples. Lucius and Spurius Mummius were tolerable<sup>16</sup> orators. Celer and Nepos Metellus were not unlearned men.

<sup>1</sup> To assign, tribuere.—<sup>2</sup> To be proper to, esse with the genitive.—<sup>3</sup> The Rhone, Rhodanus, i.—<sup>4</sup> To cross, transire.—<sup>5</sup> A ford, vadum.—<sup>6</sup> His, suus.—<sup>7</sup> Each, quisque.—<sup>8</sup> United, conjunctus.—<sup>9</sup> To consider, judicare.—<sup>10</sup> Foreign to, alienus a.—<sup>11</sup> In; prep.—<sup>12</sup> Engagement, pugna.—<sup>13</sup> Eagerness in fighting, studium pugnandi; literally, greater alacrity and eagerness of fighting were thrown into (injectum est, agreeing with studium pugnandi) the army (dative).—<sup>14</sup> Of which, quorum.—<sup>15</sup> To enrich, augere.—<sup>16</sup> Tolerable, mediocris.

## II. THE RELATIVE PRONOUN.

[Relative pronouns commonly stand in a different clause from the noun to which they refer, and then agree with it in gender and number only; but when joined to their noun, they agree with it in gender, number, and case. When they refer to more than one noun, in a different clause, they sometimes agree with the last, but are commonly put in the plural, and in the masculine rather than in the feminine, and in the feminine rather than in the neuter gender; and when all the nouns denote inanimate objects, the relative is generally in the neuter plural. When the relative refers to a clause, it takes the neuter gender and is often preceded by *id*; when it refers to a noun explained by another, with *sum* or a verb of naming, the relative may agree with either, but commonly with the one to which attention is chiefly directed.]

## I.

Luna, quae est, ut ostendunt mathematici, major quam dimidia pars terrae,<sup>1</sup> eam lucem, quam a sole accipit, mittit in terras et varias ipsa mutationes lucis habet. Est definitio earum rerum,<sup>2</sup> quae sunt ejus rei propriae,<sup>3</sup> quam definire volumus, brevis et circumscripta quaedam explicatio. Quae harmonia a musicis dicitur in cantu, ea est in civitate con-

<sup>1</sup> Such was the belief held among the ancients.—<sup>2</sup> Earum rerum; dependent on explicatio.—<sup>3</sup> Propriae; governing the genitive ejus rei.

cordia. Erant omnino itinera duo, quibus itineribus<sup>4</sup> Helvetii domo exire possent. In castris Helvetiorum tabulae repertae sunt, litteris Graecis confectae, et ad Caesarem relatae, quibus in tabulis<sup>4</sup> nominatim ratio confecta erat, qui numerus domo exisset eorum, qui arma ferre possent. Agitabatur animus ferox Catilinae inopia rei familiaris et conscientia<sup>5</sup> scelerum, quae utraque his artibus auxerat, quas supra memoravi. Socrates mihi videtur, id quod constat inter omnes, primus a rebus occultis avocavisse philosophiam, et ad vitam communem adduxisse. Saepe audiivi poetam bonum neminem, id quod a Democrito et Platone in scriptis relictum esse<sup>6</sup> dicunt, sine inflammatione animorum existere posse<sup>6</sup> et sine quodam afflatu quasi furoris. De Pompeio vos, id quod maxime facit auctoritatem, multa et praeclara fecistis iudicia.

<sup>4</sup> The substantive to which the relative refers must not be repeated in English.  
 —<sup>5</sup> *Inopia*—*conscientia*; the ablative.—<sup>6</sup> Acc. c. inf. *Poëtam bonum neminem* must be connected with *posse existere*.

## II.

In<sup>1</sup> those languages that we do not understand, which are innumerable, we are deaf. He is an excellent orator, who by his oratory instructs<sup>2</sup> and delights and moves the minds of his hearers.<sup>3</sup> Mummius destroyed Corinth, which was at that time<sup>4</sup> the most beautiful city of Greece. Caesar ordered the Helvetii to rebuild<sup>5</sup> the towns and villages which they had burned. Mind and body, which are the two parts of man, we do not value at the same rate.<sup>6</sup> Some despise riches and honour, which most men desire. The Helvetii appoint a day on which<sup>7</sup> they should all assemble at<sup>8</sup> the bank of the Rhone. The wife and son of Darius, who had been left in<sup>1</sup> the camp, are taken. The victor did not spare<sup>9</sup> even<sup>10</sup> the women and children who were found in<sup>1</sup> the town. What appears<sup>11</sup> so smooth<sup>12</sup> as the sea? from<sup>13</sup> which the poets call it *aequor*. Philosophy taught us many other things, and, what is most difficult, to know<sup>14</sup> ourselves.

<sup>1</sup> *In*; prep.—<sup>2</sup> *To instruct*, docere.—<sup>3</sup> *Of his hearers*; literally, of (those) hearing.—<sup>4</sup> *At that time*, tum.—<sup>5</sup> *To rebuild*, restituere.—<sup>6</sup> *At the same rate*; ablative. *Rate*, pretium.—<sup>7</sup> *On which*; literally, on which day; ablative.—<sup>8</sup> *To assemble at*, to come together to, convenire ad. *Should assemble*; present subj.—<sup>9</sup> *To spare*, parcere, with dative.—<sup>10</sup> *Not even*, ne—quidem.—<sup>11</sup> *To appear*, videri.—<sup>12</sup> *Smooth*, planum.—<sup>13</sup> *From*, ex.—<sup>14</sup> *To know*; literally, that we should become acquainted with; *ut* with the imperf. subj. of *nosco*.

## III.

Et quae bona sunt, fieri meliora doctrina<sup>1</sup> possunt, et quae non optima, aliquo modo acui tamen et corrigi possunt. Illud honestum, quod ex animo excelso magnificoque quaerimus,

<sup>1</sup> *Doctrina*; ablative.

animi efficitur non corporis viribus. Is, qui appellatur vultus, indicat mores. Qui pecuniam dissolvit, statim non habet id quod reddidit; qui autem debet, is retinet alienum. Gratiam et, qui retulit, habet et, qui habet, dissolvit. Liberae sunt cogitationes nostrae et, quae volunt, sic intuentur, ut ea cernimus, quae videmus. Quod est bonum, omne laudabile est. Quod autem laudabile est, omne honestum est. Bonum igitur est, quod honestum est. Animal, quem vocamus hominem, praeclara quadam conditione generatus est a supremo deo. Herodotus et Thucydides longissime a deliciis vel potius ineptiis sermonis, quos verborum ludos vocant, abfuerunt. Olim conventicula hominum, quae postea civitates nominatae sunt, et domicilia conjuncta, quas urbes dicimus, moenibus sepserunt.<sup>2</sup> Homines sunt hac lege generati, qui<sup>3</sup> tuerentur illum globum, quae terra dicitur; hisque animus datus est ex illis sempiternis ignibus, quae sidera et stellas vocatis; quae globosae et rotundae, divinis animatae mentibus, circos suos orbisque conficiunt celeritate mirabili.

<sup>2</sup> Supply *homines* as nominative to *sepserunt*.—<sup>3</sup> *Hac lege*—*qui tuerentur*, under this law or on this condition *that they should*, &c.

## IV.

I ascribe<sup>1</sup> these things, which have lately happened, not to the fault of the commander but to fortune. Nothing is good, except<sup>2</sup> what is honorable; nothing bad, except what is base. Nothing is excellent which is not also<sup>3</sup> difficult. The Peripatetics<sup>4</sup> were so<sup>5</sup> called, because they used to dispute<sup>6</sup> walking in<sup>7</sup> the Lyceum. But<sup>8</sup> those who, according to the custom<sup>9</sup> of Plato, were wont to hold their meetings<sup>10</sup> and conversations<sup>11</sup> in<sup>12</sup> the Academia, which was the other gymnasium, derived<sup>13</sup> their name from<sup>12</sup> the appellation<sup>14</sup> of the place.<sup>15</sup> My eyes, which are compelled to behold those things which others only hear of,<sup>16</sup> increase my grief. Two légions were given to Sempronius, which consisted<sup>17</sup> each<sup>18</sup> of four thousand foot and three hundred horse. Ariovistus wished to seize<sup>19</sup> Vesontio,<sup>20</sup> which is the largest town of the Sequani. The whole earth, which is inhabited by<sup>12</sup> you, is a small island surrounded<sup>21</sup> by that sea which on earth<sup>22</sup> you call the

<sup>1</sup> To ascribe, tribuere.—<sup>2</sup> Except, nisi.—<sup>3</sup> Also, idem.—<sup>4</sup> Peripatetici, the disciples of Aristotle, from a Greek word which means *to walk about*.—<sup>5</sup> Omit so —<sup>6</sup> Used to dispute; the imperfect.—<sup>7</sup> To walk in, inambulare in.—<sup>8</sup> But, autem; it stands in the second place in the sentence.—<sup>9</sup> According to the custom, instituto, put after the genitive of Plato.—<sup>10</sup> Meeting, coetus.—<sup>11</sup> Conversation, sermo.—<sup>12</sup> Prep.—<sup>13</sup> Derived, had.—<sup>14</sup> Appellation, vocabulum.—<sup>15</sup> They were called *Academici*.—<sup>16</sup> To hear of, audire.—<sup>17</sup> Consisted of, were.—<sup>18</sup> Each must be expressed by the numerals.—<sup>19</sup> To seize, occupare.—<sup>20</sup> Vesontio, Vesontionis, m.—<sup>21</sup> Surrounded, circumfusus.—<sup>22</sup> On earth, in terris.



Atlantic, the Great Sea, the Ocean.<sup>23</sup> The prison, which is called *lautumiae*, was made at Syracuse<sup>24</sup> by<sup>12</sup> the tyrant Dionysius.

<sup>23</sup> Literally, *which* (you call) the Great (Sea), *which* the Ocean.—<sup>24</sup> *At Syracuse*; dative of *Syracusae*.

### III. APPOSITION.

[One noun qualifying another, but denoting the same person or thing, agrees with it in case. If the qualifying word has two genders, it commonly agrees in gender also—as *L. Aemilius magister equitum*; *philosophia magistra vitae*.]

#### I.

Lucius Sulla et Lucius Murena triumpharunt de Mithridate, duo fortissimi viri et summi imperatores. Non solum bellandi virtus in summo imperatore quaerenda est, sed multae sunt artes eximiae, hujus administrae comitesque virtutis. Alexandro puero comes et custos salutis datus est Philippus. Eum, non ut regem modo sed etiam ut alumnum, eximia caritate diligebat. Sensus interpretes ac nuntii rerum in capite collocati sunt. Quam aptas quamque multarum artium ministras manus natura homini dedit! Vites sic claviculis adminicula tamquam manibus apprehendunt atque ita se erigunt ut animantes.<sup>1</sup> Hominem natura non solum celeritate mentis ornavit, sed etiam sensus tamquam satellites attribuit ac nuncios. Te bonum timor fecit, non diuturni magister officii. Ficta omnia celeriter, tamquam flosculi decidunt, nec simulatum potest quidquam<sup>2</sup> esse diuturnum. Cum iis est vobis pugnandum,<sup>3</sup> a quibus capta belli praemia Siciliam ac Sardiniam habetis. Laus bonorum, quia recte factorum plerumque comes est, non est bonis viris<sup>4</sup> repudianda. Illa autem, quae se ejus imitatricem esse vult, temeraria atque inconsiderata et plerumque peccatorum vitiorumque laudatrix, fama popularis, simulatione honestatis formam ejus pulchritudinemque corrumpit.

<sup>1</sup> Connect, *sic—tamquam, ita, ut.*—<sup>2</sup> *Nec—quidquam*, and nothing. *Quisquam* is used in negative clauses, like the present.—<sup>3</sup> *Est mihi pugnandum*, I must fight, I am to fight.—<sup>4</sup> *Bonis viris*; dative. Translate—by good men.

#### II.

Alexander advanced his army to<sup>1</sup> the city of Celaenae. Ease and solitude, two things which occasion<sup>2</sup> listlessness<sup>3</sup> to others, used to stimulate<sup>4</sup> Publius Scipio. Marcellus routed<sup>5</sup> Hannibal, the general of the Carthaginians, near<sup>6</sup> Nola, a

<sup>1</sup> *To advance to*, *admovēre ad.*—<sup>2</sup> *To occasion*, *offerre.*—<sup>3</sup> *Listlessness*, *languor.*—<sup>4</sup> *To stimulate*, *acuēre.*—<sup>5</sup> *To rout*, *fundere.*—<sup>6</sup> *Near*, *apud.*

town of Campania. Luxury and avarice, very great<sup>7</sup> evils, and different from each other,<sup>8</sup> abused<sup>9</sup> the morals of the state. Employ<sup>10</sup> me either as general or as soldier. Hannibal had stormed<sup>11</sup> one city of the Taurini, the capital of that nation. He wished to ally<sup>12</sup> to himself the Gauls, who lived near<sup>13</sup> the Po.<sup>14</sup> Let reason be at hand,<sup>15</sup> the mistress and queen of all. Conon, having been expelled from Athens, that illustrious<sup>16</sup> city of Greece, betook himself to<sup>17</sup> Pharnabazus, the relative of the king of the Persians. God wished the earth, our nourisher,<sup>18</sup> to be the author<sup>19</sup> of day and night.

<sup>7</sup> Very great; literally, very bad.—<sup>8</sup> From each other, inter se.—<sup>9</sup> To abuse, vexare.—<sup>10</sup> To employ, uti, with the abl.—<sup>11</sup> To storm, vi expugnare.—<sup>12</sup> To ally, jungere.—<sup>13</sup> One who lives near, accola.—<sup>14</sup> The Po. Padus; the genitive, dependent on accola.—<sup>15</sup> Let—be at hand, praesto sit.—<sup>16</sup> Illustrious, amplissimus.—<sup>17</sup> To betake one's self to, se conferre ad.—<sup>18</sup> Nourisher, alitor, alatrix.—<sup>19</sup> Author, effector, effectrix.

## SUBJECT AND PREDICATE.

### I. WHEN THE PREDICATE IS A VERB.

[A verb agrees with its subject in number and person. If there are several nominatives forming the subject, and of different persons, the verb is put in the plural and in the first person rather than in the second, and in the second rather than in the third; and if the several nominatives are in the third person, the verb is put in the plural, when the plurality of the subject is to be denoted, but in the singular if the nominatives are conceived as forming one whole. When one of the nominatives is in the plural, the verb is usually in the plural, but when also the nearest nominative is in the singular, and of special importance, the verb may agree with this alone. Two nominatives connected by a single *aut* may take a verb in the singular or plural, but when connected by *aut-aut*, *vel-vel*, or *neque-neque*, the verb generally agrees with the nearest nominative; and when the nominatives are of different persons, the verb is plural rather than singular—*Haec neque tu neque ego fecimus*.]

#### I.

Est in homine consilium, ratio, prudentia. Me natura misericordem, patria severum, crudelem nec patria nec natura esse voluit. A Caspio mari octo milium pedester exercitus venerat, ducenti equites. Fuit in Caesare ingenium, ratio, memoria, litterae, cura, cogitatio, diligentia. Vester, iudices, conspectus et consessus reficit et recreat mentem meam. Magis est secundum naturam excelsitas animi et magnitudo, itemque communitas, justitia, liberalitas, quam voluptas, quam vita, quam divitiae. Eloquentiam, rem honestissimam et rectissimam

violavit interdum stultorum et improborum temeritas et audacia. Turba cum duce suo summisere<sup>1</sup> oculos. Castra Alexandri magno ignis fulgore collucere Dario visa sunt,<sup>2</sup> et paulo post Alexander adduci ad ipsum in eo vestis habitu quo ipse fuisset; equo deinde per Babylonem vectus, subito cum ipso equo oculis esse subductus.<sup>3</sup> Cuncta plebes, novarum rerum studio, Catilinae inceptis favebat. Clamor factus est populi, mirantium<sup>1</sup> quid rei esset.<sup>4</sup> Incredibile est, quanti faciamus<sup>5</sup> et ego et frater meus M. Laenium. Aut tu potes me, aut ego te fortasse aliqua re juvare. Alteri hominum generi laus, honor, gloria, fides, justitia omnisque virtus; alteri autem quaestus, emolumentum fructusque proponitur. De his rebus summa philosophorum dissensione certatur. Neque disputari sine reprehensione, nec cum iracundia aut pertinacia recte disputari potest. Decurritur ad illud extremum atque ultimum senatus consultum, quo,<sup>6</sup> nisi paene in ipso urbis incendio atque in desperatione omnium salutis, nunquam antea descensum est. De imperio Caesaris et de amplissimis viris, tribunis plebis, gravissime acerbissimeque decernitur.

<sup>1</sup> *Summisere*; plur., *turba* being a collective noun.—<sup>2</sup> *Dario visa sunt*, appeared to Darius. To *Alexander* supply *visus est*.—<sup>3</sup> *Oculis* (dative) *esse subductus*, to be withdrawn from his sight.—<sup>4</sup> *Quid rei esset*, what was the matter.—<sup>5</sup> *Quanti faciamus*, how highly we value.—<sup>6</sup> *Quo*, whither, to which.

## II.

From<sup>1</sup> eloquence, praise, honour, and dignity flow in upon<sup>2</sup> those who have acquired it. It is difficult to say<sup>3</sup> how much<sup>4</sup> courtesy and affability win<sup>5</sup> the minds of men. I know, judges, what your dignity, what the greatness of the danger, what these assemblies, what my age, what my honour demands.<sup>5</sup> Blushing<sup>6</sup> is consequent on<sup>7</sup> shame; paleness and trembling, and chattering<sup>8</sup> of the teeth, on fear. Syracuse and part of Italia Inferior were conquered by<sup>1</sup> the Greeks. What would not only we, but the life of man altogether,<sup>9</sup> have been without thee? Reason and speech, which befriend men with each other,<sup>10</sup> are the bond of human society. He whom discord, whom the murder of citizens, whom civil war delights, ought to be cast out from<sup>11</sup> the number of men. In<sup>1</sup> the same thing usefulness and baseness cannot exist.<sup>12</sup> Pythagoras, Democritus, and Plato are said to have traversed the farthest lands. The flight and terror of the Numidians<sup>13</sup> gave the victory to the Romans. I and our Cassius will be, as you desire, at your

<sup>1</sup> *Prep.*—<sup>2</sup> *To flow in upon*, confluere ad.—<sup>3</sup> *To say*, dictu.—<sup>4</sup> *How much*, quantum.—<sup>5</sup> *Subjunctive*.—<sup>6</sup> *Blushing*, rubor.—<sup>7</sup> *To be consequent on*, to follow, consequi.—<sup>8</sup> *Chattering*, crepitus.—<sup>9</sup> *Altogether*, omnino.—<sup>10</sup> *To befriend with each other*, conciliare inter se.—<sup>11</sup> *Ought to be cast out from*, ejiciendus est ex.—<sup>12</sup> *To exist*, esse.—<sup>13</sup> *A Numidian*, Numida, ae.

house<sup>14</sup> to-morrow. Neither you nor your sister were invited. We do not live<sup>15</sup> with<sup>1</sup> perfect and thoroughly<sup>16</sup> wise men. Homer<sup>17</sup> and Hesiod<sup>18</sup> lived<sup>19</sup> before the foundation of Rome.<sup>20</sup> Athens seems to me to have produced many excellent and divine things. I and thou are brothers. Justice will avail much without prudence; without justice, prudence will avail nothing. Xenophon and Plato were considered the most celebrated disciples of Socrates.<sup>21</sup> Thou and thy father have conferred<sup>22</sup> many benefits on the state.<sup>23</sup>

<sup>14</sup> *At your house*, apud te.—<sup>15</sup> *We—live*, vivitur; the impersonal construction.—  
<sup>16</sup> *Thoroughly*, plene.—<sup>17</sup> *Homer*, Homērus.—<sup>18</sup> *Hesiod*, Hesiōdus.—<sup>19</sup> *Lived*, were.  
<sup>20</sup> *Before the foundation of Rome*, ante Romam conditam.—<sup>21</sup> *Socrates*, is.—<sup>22</sup> *To confer*, praestare.—<sup>23</sup> *On the state*; dative.

## II. WHEN THE PREDICATE IS AN ADJECTIVE.

[An adjective standing in the predicate agrees with the subject nominative in gender, number, and case; if there are several nominatives of the same gender, the adjective is plural and of that gender, or agrees in gender and number with the nearest nominative. If the nominatives are of different genders, the adjective may agree with the nearest, or be put in the plural, and in the masculine if it refers to persons, in the neuter if it refers to things. If the subject consists of persons and things, the adjective is put in the plural, in the gender of the persons, or in the neuter; or, as is often the case, it agrees with the nearest word of the subject.]

### I.

Neque quisquam nisi vir bonus et omnes boni beati sunt. Ex omni vita simulatio dissimulatioque est tollenda. Omnibus in rebus temeritas in assentiendo errorque turpis est. Studium et usus et delectatio est omnibus voluptatibus anteponenda. Malleolus a me productus est,<sup>1</sup> et mater ejus atque avia. Illa, quam saepe optastis, libertas, praeterea divitiae, decus, gloria in oculis<sup>2</sup> sita sunt. Nemo stultus non est miser. Simplex officium atque una est omnium bonorum causa. Dolor, si gravis, brevis est; si longus, levis. Hic diu vixit. Quamquam quid est in hominis vita diu?<sup>3</sup>

<sup>1</sup> *Producere*, to bring forward (as a witness).—<sup>2</sup> *In oculis*; translate—before your eyes.—<sup>3</sup> *Quid—diu*; either, quid est diu? What is long? like *recte sunt omnia*, all is well; or *diu* is repeated from the foregoing.

### II.

The birth, age, and eloquence of Cato and Caesar were nearly equal;<sup>1</sup> their<sup>2</sup> greatness of soul was equal, likewise their<sup>2</sup> glory. Justice, without which nothing can be praiseworthy, is the foundation of perpetual commendation and

<sup>1</sup> Literally, to Cato and Caesar the birth, &c. *Birth*, genus.—<sup>2</sup> Omit *their*.



fame. Injustice and intemperance are to be avoided.<sup>3</sup> My<sup>4</sup> father and mother are long since<sup>5</sup> dead. Not everything,<sup>6</sup> which is called laudable by<sup>7</sup> men, and which is considered honorable, is worthy<sup>8</sup> of praise. Intestine wars, slaughters, rapine, civil discord, were acceptable<sup>9</sup> to Catiline from his youth.<sup>10</sup> Democritus affirmed that<sup>11</sup> heaven and earth were produced from<sup>12</sup> certain<sup>13</sup> particles.<sup>14</sup> Polycrates, the Samian,<sup>15</sup> was called happy. The Athenians were considered more acute than<sup>16</sup> the Thebans.<sup>17</sup> Your valour and fidelity are known<sup>18</sup> to me.

<sup>3</sup> To be avoided, fugiendus.—<sup>4</sup> My, for me.—<sup>5</sup> Long since, jam pridem.—<sup>6</sup> Everything, omne.—<sup>7</sup> Prep.—<sup>8</sup> Worthy, dignus, followed by the abl.—<sup>9</sup> Acceptable, gratus.—<sup>10</sup> From his youth, ab adolescentia.—<sup>11</sup> Acc. c. inf.—<sup>12</sup> Produced from, effectus ex.—<sup>13</sup> Certain, quidam.—<sup>14</sup> A particle, corpusculum.—<sup>15</sup> The Samian, Samius.—<sup>16</sup> Than, quam.—<sup>17</sup> The Thebans, Thebani.—<sup>18</sup> Known, proved, tried, spectatus.

### III. WHEN THE PREDICATE IS A SUBSTANTIVE.

[When both the subject and the noun in the predicate referring to the subject denote animate beings, and the predicate noun has two genders, the predicate agrees with the subject in gender as well as case—as *Aquila est regina avium*. *Sam, fio, evado*, and the like, often agree with the predicate noun instead of their subject.]

#### I.

Vectigalia sunt nervi reipublicae. Actio est quasi sermo corporis. Corpus quasi vas est aut aliquod animi receptaculum; ab animo tuo quicquid agitur, id agitur a te. Mens cujusque is est quisque, non ea figura, quae digito demonstrari potest. Animi imago vultus est; indices oculi. Angor est aegritudo premens; luctus aegritudo ex ejus, qui carus fuerit, interitu acerbo; moeror aegritudo flebilis; aerumna aegritudo laboriosa; dolor aegritudo crucians; lamentatio aegritudo cum ejulatu; sollicitudo aegritudo cum cogitatione; molestia aegritudo permanens; afflictatio aegritudo cum vexatione corporis; desperatio aegritudo sine ulla spe meliorum. Pacis est comes otiique socia et jam bene constitutae civitatis quasi alumna quaedam eloquentia. Materia rerum, ex qua et in qua omnia sunt, tota est flexibilis et commutabilis; ejus autem universae fictrix et moderatrix divina est providentia. Non omnis error stultitia est dicenda. Mater omnium bonarum artium est sapientia. Sapientia totius hominis custos est et procuratrix, naturae comes et adiutrix. Universus hic mundus una civitas est communis deorum atque hominum existimanda. Quod nunc Eleusin dicitur, hoc Celei rura fuere senis.<sup>1</sup> Oratio est

<sup>1</sup> Celei—senis; apposition.

conciliatrix humanæ societatis. Historia est testis temporum, lux veritatis, vita memoriae, magistra vitæ, nuncia vetustatis. Philosophia est dux vitæ, virtutis indagatrix expultrixque vitiorum, inventrix legum, magistra morum et disciplinae. Amicitiae non modo faultrices fidelissimæ sed etiam effectrices sunt voluptatum tam amicis quam sibi.<sup>2</sup> Justitia una virtus omnium est domina et regina virtutum. Sol est dux et princeps et moderator luminum reliquorum.

<sup>2</sup> *Tam*—*quam*, as well—as; *amicis*, one's friends; *sibi*, one's self.

## II.

Speech is the interpreter of the mind. Wisdom is the knowledge of things divine and human. The senses are not only the companions of virtues, but also the servants.<sup>1</sup> Prudence is the knowledge of things good and evil. Its parts are memory, intelligence, foresight.<sup>2</sup> Memory is that<sup>3</sup> by<sup>4</sup> which the mind recalls<sup>5</sup> those things which have been. Intelligence is that<sup>3</sup> by<sup>4</sup> which it perceives those things which are. Foresight is that<sup>3</sup> by<sup>4</sup> which something future is seen before<sup>6</sup> it has happened.<sup>7</sup> Those places, which the Numidians held possession of,<sup>8</sup> were called Numidia. Virtue is rightly considered the chief<sup>9</sup> good, vice the chief<sup>9</sup> evil. Philippi was a colony of the Romans. An oracle had been given; that,<sup>10</sup> if the king were slain,<sup>11</sup> Athens would be victorious.<sup>12</sup> We are seldom considered that<sup>13</sup> which we really are. Brutus and Tarquinius Collatinus were chosen<sup>14</sup> the first consuls at Rome.<sup>15</sup> From<sup>16</sup> eloquence many advantages flow<sup>17</sup> to<sup>16</sup> the state,<sup>18</sup> if wisdom, the regulator<sup>19</sup> of all, is at hand. Money is the source<sup>20</sup> of many great<sup>21</sup> pleasures. Catiline and Mallius were judged enemies by<sup>16</sup> the senate. The next line<sup>22</sup> was called the Doryphōri, who were wont to receive<sup>23</sup> the royal robe. Messāna<sup>24</sup> was to Verres the assistant<sup>25</sup> of his crimes, the receiver<sup>26</sup> of his thefts, the companion<sup>27</sup> of all his evil deeds. It behoves<sup>28</sup> a law<sup>29</sup> to be the amender<sup>30</sup> of vices, the commender<sup>31</sup> of virtues. Athens was the inventor<sup>32</sup> of many arts. The laws are the best protectors<sup>33</sup> of the citizens.

<sup>1</sup> *A servant*, minister, ministra.—<sup>2</sup> *Foresight*, providentia.—<sup>3</sup> *Omit that*.—<sup>4</sup> *By*, per.—<sup>5</sup> *To recall*, repetere.—<sup>6</sup> *Before*, antequam.—<sup>7</sup> *Subjunctive*.—<sup>8</sup> *To hold possession of*, possidere.—<sup>9</sup> *Chief*, summum.—<sup>10</sup> *Acc. c. inf.*; *would be*, fore.—<sup>11</sup> *Literally*, if the king should have been slain.—<sup>12</sup> *Victorious*, victor, victrix.—<sup>13</sup> *That which*, must agree with *we*; therefore not *id quod*.—<sup>14</sup> *To choose a consul*, creare consulem.—<sup>15</sup> *At Rome*; dative.—<sup>16</sup> *Prep.*—<sup>17</sup> *Flow*, come.—<sup>18</sup> *State*, res publica.—<sup>19</sup> *Regulator*, moderator, moderatrix.—<sup>20</sup> *Source*, effector, effectrix.—<sup>21</sup> *Literally*, many and great; the Romans using the copulative conj. after *multi* just as they would after any other adjective, while we omit the conj. and construe *many* like a numeral.—<sup>22</sup> *Line*, agmen.—<sup>23</sup> *To receive*, excipere.—<sup>24</sup> *Messāna*, a town of Sicily.—<sup>25</sup> *Assistant*, adjutor, adjutrix.—<sup>26</sup> *Receiver*, receptor, receptrix.—<sup>27</sup> *Companion*, socius, socia.—<sup>28</sup> *It behoves*, oportet.—<sup>29</sup> *Accusative*.—<sup>30</sup> *Amender*, emendator, emendatrix.—<sup>31</sup> *Commender*, commendator, commendatrix.—<sup>32</sup> *Inventor*, inventor, inventrix.—<sup>33</sup> *Protector*, patronus, patrona.

## IV. WHEN THE SUBJECT IS ACCOMPANIED BY AN APPPOSITION, AND WHEN THE SUBJECT CONSISTS OF A WHOLE CLAUSE.

[When the subject has a noun in apposition, the predicate generally conforms to the subject—as *Tullia deliciae nostrae*—*flagitat*. But when plural names of places have *urbs*, *oppidum*, or *civitas*, in apposition, the predicate agrees with the latter—as *Athenae urbs nobilissima direpta est*.

When the subject is an indeclinable word, or a whole clause, it is regarded and construed as a noun in the neuter singular—as *Pro patria mori honestum est*, 'To die for one's country is honorable.']

## I.

Corinthus totius Graeciae lumen a Romanis exstinctum est. Ultimi erant, cum suis quisque ducibus, leviter armati.<sup>1</sup> Mitylenae urbs et natura et situ et descriptione aedificiorum et pulchritudine imprimis nobilis est; agri jucundi et fertiles. Soli urbs ab Alexandro capta est. Idem velle atque idem nolle ea demum firma amicitia est. Hujus orationis difficilior est exitum quam principium invenire. Non parum cognosse sed in parum cognito stulte et diu perseverasse turpe est. Quid tam regium est, tam liberale, tam munificum, quam opem ferre supplicibus, excitare afflictos, dare salutem, liberare periculis.

<sup>1</sup> *Leviter armati*, the light-armed troops, is the subject.

## II.

Veii, a city of Etruria, which had carried on<sup>1</sup> many wars with<sup>2</sup> the Romans, was destroyed<sup>3</sup> by<sup>2</sup> Camillus. The soldiers, each for<sup>4</sup> himself, began to entreat that<sup>5</sup> he would not increase the danger by haste. Susa,<sup>6</sup> the most wealthy city of Persia, was destroyed by<sup>2</sup> Alexander. Athens, the most celebrated city of Greece, was often destroyed. Apollae, a town of the Latins, was taken by<sup>2</sup> King Tarquinius. Syracuse, a city of Sicily, was taken by<sup>2</sup> Marcus Marcellus. To hope for<sup>7</sup> safety in<sup>2</sup> flight, when<sup>8</sup> you have turned away from<sup>9</sup> the enemy the arms by which the body is protected, that is indeed madness.<sup>10</sup> As it was most honorable to your ancestors to leave you<sup>11</sup> so great glory, so it is most disgraceful to you not to be able to defend and preserve that which you have received. It is not so excellent to know Latin,<sup>12</sup> as it is disgraceful not to know it.<sup>13</sup>

<sup>1</sup> To carry on, gerere.—<sup>2</sup> Prep.—<sup>3</sup> To destroy, diruere.—<sup>4</sup> For, pro.—<sup>5</sup> That not, ne.—<sup>6</sup> Susa, Susorum.—<sup>7</sup> To hope for, sperare, with accusative.—<sup>8</sup> When, quum, with subjunctive.—<sup>9</sup> To turn away from, avertere ab.—<sup>10</sup> Madness, dementia.—<sup>11</sup> You, to you.—<sup>12</sup> Latin, Latine, adverb.—<sup>13</sup> Not to know it, nescire.



## THE ACCUSATIVE.

## I. VERBS GOVERNING THE ACCUSATIVE.

[A transitive verb in the active voice is followed by the accusative of the object; in the passive this accusative is changed to the nominative of the subject and the agent is commonly put in the ablative with *ab* or *a*, denoting the source *from which* the action comes. A verb in one sense may be transitive; in another, intransitive—as *consulo aliquem*, ‘I consult a person;’ *consulo alicui*, ‘I give a person counsel;’ *horreo*, ‘I shudder;’ *horreo dolorem*, ‘I shudder at,’ i.e., ‘dread,’ ‘pain.’

Transitive verbs compounded with the preposition *trans*, as *traduco*, *trajicio*, *transporto*, have two accusatives, one the object of the verb, the other depending on the preposition, which is sometimes repeated before the noun. *Transmitto* omits its object—as *Grues maria transmittunt*, ‘cross seas.’

Verbs of making, naming, esteeming, and the like, take two accusatives, one the object, the other in the relation of a predicate.

Some transitive verbs take the accusative of a person as a direct object and of a thing as an indirect object,—such are *doceo*, *posco*, *moneo* and the like; and in the passive construction, the person is put in the nominative and the other accusative is left unchanged.

Many intransitive verbs denoting motion are compounded with prepositions, as *ad*, *circum*, *cum* (con), *in*, *per*, *praeter*, *subter*, *super*, and *trans*, and thus become transitive and take an accusative.

The impersonal verbs *miseret*, *piget*, *poenitet*, *pudet*, and *taedet* are followed by the accusative of the person ‘pitying,’ &c., and by the genitive of the object ‘pitied,’ &c.: so also the passive forms, *misereatur*, &c.]

## I.

Nimium timemus mortem, exsilium, paupertatem. Sua quemque fraus et suus terror maxime vexat, suum quemque scelus agitat amentiaque<sup>1</sup> afficit, suae malae cogitationes conscientiaeque animi terrent. Romani omnibus navalibus pugnis Carthaginienses vicerunt. Non semper viator a latrone, nonnunquam etiam latro a viatore occiditur. Doryphori currum regis anteibant. Domitae sunt a Caesare maximae nationes. Caesar aggressus est eam partem Helvetiorum, quae nondum flumen Ararim transierat. Summe in eo<sup>2</sup> elaborandum est, ut, quo uno homines maxime bestiis praestent,<sup>3</sup> in hoc hominibus ipsis antecellamus.<sup>3</sup> Doletis tres exercitus populi Romani interfectos. Fugitivi dominum accusantis quum verba audiebam, afflictam regiam<sup>4</sup> conditionem dolebam. Aegyptum Nilus irrigat et, quum tota aestate obrutam oppletamque

<sup>1</sup> *Amentia*; abl.—<sup>2</sup> Join in *eo*—*ut*.—<sup>3</sup> Verbs denoting ‘to excel’ are more frequently followed by the dative than by the accusative—such are *antecedo*—*ex-cello*, and *praesto*. *Excello* is followed by the dative or the acc. with *inter*.—<sup>4</sup> *Regiam*; translate—of the king.

tenuerit, tum recedit mollitosque et oblimatos agros ad serendum relinquit. Libenter subi omnes labores. Peccare est tamquam lineas recti transire. Sapientia semper eo contenta est, quod adest.

## II.

The Thebans overcame the Spartans,<sup>1</sup> the Macedonians conquered the Thebans, the Macedonians subdued Asia. Great men do not easily escape<sup>2</sup> the envy of the calumnious.<sup>3</sup> Socrates would not<sup>4</sup> flee from<sup>2</sup> prison, as<sup>5</sup> his friends advised. The Carthaginians were conquered by<sup>6</sup> the Romans in all naval engagements. Mithridates was assisted<sup>7</sup> by Sertorius. The sea flows round the territory of all Britain. Many things were unknown to<sup>8</sup> the ancients, which are now not unknown to the masses.<sup>9</sup> Death, exile, poverty, are too much feared by us. Not by being ashamed,<sup>10</sup> but by not doing<sup>10</sup> that which does not become us, ought we to escape the name of shamelessness. The Lacedaemonians assisted the Athenians<sup>11</sup> against their common enemy, the Persians. When Hannibal had crossed<sup>12</sup> the Alps,<sup>13</sup> terror seized<sup>14</sup> on the Romans. Hamilcar crossed<sup>15</sup> the Mediterranean<sup>16</sup> sea with<sup>17</sup> a fleet. The armies fought a long and severe fight. Every sense of man much<sup>18</sup> excels<sup>19</sup> the senses of the beasts. How much does the nature of man surpass that of<sup>20</sup> the cattle and the other<sup>21</sup> beasts?

<sup>1</sup> A Spartan, Spartiates, ae.—<sup>2</sup> To escape, to flee from, effugere.—<sup>3</sup> Calumnious, maledicus.—<sup>4</sup> Would not, was unwilling to.—<sup>5</sup> As, which.—<sup>6</sup> The preposition *ab* or *a* must be used in such a connection as this.—<sup>7</sup> To assist, adjuvare.—<sup>8</sup> To be unknown to, fallere.—<sup>9</sup> The masses, vulgus.—<sup>10</sup> Abl. of gerund.—<sup>11</sup> To avoid ambiguity, this clause must be turned into the passive form.—<sup>12</sup> Subjunctive.—<sup>13</sup> The Alps, Alpes, ium.—<sup>14</sup> To seize on, invadere.—<sup>15</sup> To cross, transvehi.—<sup>16</sup> Mediterranean, medius.—<sup>17</sup> Prep.—<sup>18</sup> Much, multo.—<sup>19</sup> To excel, to surpass, antecellere, antecedere.—<sup>20</sup> Surpass that of the cattle, &c.; literally, surpass the cattle, &c.—<sup>21</sup> The other, reliquus.

## II. VERBS GOVERNING TWO ACCUSATIVES.

## I.

Helvetii tres partes copiarum flumen Ararim traduxerunt. Ariovistus magnam multitudinem Germanorum Rhenum traduxit. Mesopotamiam fertilem efficit Euphrates. Eam regionem Pylas incolae dicunt, artissimas fauces, munimenta, quae manu facimus, naturali situ imitantes. Pompeius omnia maria a praedonibus tuta praestitit. Neque rogemus<sup>1</sup> amicos res turpes, neque faciamus<sup>1</sup> rogati. Caesar Aeduos frumentum,

<sup>1</sup> Subjunctive with force of imperative.

quod erant polliciti, flagitabat. Rogatus sententiam Lucius Cotta dixit nihil<sup>2</sup> de me actum esse jure, nihil more majorum. Illud te esse admonitum volo, ut, qualis es, talem te esso existimes. De armis, de ferro, de insidiis celare te noluit. Quid non mortalia pectora cogis, auri sacra<sup>3</sup> fames!

<sup>2</sup> Acc. c. inf.—<sup>3</sup> *Sacer*, accursed.

## II.

Hannibal leads his army over the Alps. The Romans called the Emperor Titus the darling<sup>1</sup> of the human race. Attalus constituted<sup>2</sup> the Romans heirs of his kingdom and riches. Many wish to teach others what they have not sufficiently learned themselves. The consuls were first<sup>3</sup> asked their opinion. Jugurtha begged peace of the Romans. Fortune often makes<sup>4</sup> those blind whom she favours.<sup>5</sup> The affair could no longer be concealed from Alcibiades.<sup>6</sup> Many nations were taught the art of war by the Romans. Why have you concealed this from me? Why have you not informed me of this? Why do you ask me for this? Cicero was informed<sup>7</sup> of all that Catiline was planning.<sup>8</sup> Apelles was taught the art of painting by Pamphilus.

<sup>1</sup> *Darling*, *deliciae*.—<sup>2</sup> *To constitute*, *instituere*.—<sup>3</sup> *First*; adjective agreeing with consuls.—<sup>4</sup> *To make*, *efficere*.—<sup>5</sup> *To favour*, *favere*, with the dative.—<sup>6</sup> *Alcibiades*, *is*.—<sup>7</sup> *To inform*, *edocere*.—<sup>8</sup> *To plan*, *moliri*.

## III. PREPOSITIONS GOVERNING THE ACCUSATIVE.

IN, SUB, SUBTER, SUPER.

[The following prepositions govern the accusative: *ad*, *adversus* or *adversum*, *ante*, *apud*, *circa* or *circum*, *circiter*, *cis* or *citra*, *contra*, *erga*, *extra*, *infra*, *inter*, *intra*, *juxta*, *ob*, *penes*, *per*, *pone*, *post*, *praeter*, *propter*, *secundum*, *supra*, *trans*, *ultra*, and *versus*.

*In* and *sub* denoting motion are followed by the accusative; denoting rest, by the ablative.

*Super*, when it means 'concerning,' is followed by the ablative; in other cases by the accusative, except sometimes in poetry.

*Subter* commonly takes the accusative, rarely the ablative unless in poetry.]

## I.

Isocr tes in acerrimo ingenio Theopompi et lenissimo Eph ri dixit, alteri se<sup>1</sup> calcaria adhibere, alteri frenos. Latine loqui in magna laude ponendum est, sed non tam sua sponte, quam quod est a plerisque neglectum. In ipso Cn. Pompeio, in quo novi constitui nihil<sup>2</sup> vult Q. Catulus, quam multa sunt nova constituta! Quae in omnibus hominibus nova post hominum

<sup>1</sup> Acc. c. inf.—<sup>2</sup> Join *nihil novi*, nothing new.

memoriam constituta sunt, ea tam multa non sunt quam haec, quae in hoc uno homine vidimus. De omni re proposita in utramque partem solent copiosissime dicere. Magna est vis conscientiae in utramque partem. Crescit in dies singulos hostium numerus. Coelum sub aspectum et tactum cadit. Senatus fuit frequentior quam putabamus esse posse<sup>3</sup> mense Decembri, sub dies festos. Non parvum sub hoc verbo furtum latet. Plato iram in pectore, cupiditatem subter praecordia locavit. Subter mediam coeli regionem sol obtinet. Demetrius super terrae cumulum noluit quid statui nisi columellam.

<sup>3</sup> Supply *eum*; than we thought it could be.

## II.

The ancients placed<sup>1</sup> desire in one part of the mind, reason in another. The words of your teacher ought not to be poured into your ears, but to be inscribed in your mind. Alexander reduced the city of Gordium under<sup>2</sup> his power.<sup>3</sup> Socrates called down philosophy from<sup>4</sup> heaven, and lodged<sup>1</sup> it in cities, and introduced it into houses also, and compelled it to inquire<sup>5</sup> concerning life and morals, and things good and evil. You lay<sup>6</sup> the foundations of all virtues in pleasure, as<sup>7</sup> in water. The arrivals of your generals in<sup>8</sup> the cities do not much differ from<sup>9</sup> a hostile invasion.<sup>10</sup> While the republic stood,<sup>11</sup> we devoted<sup>12</sup> more labour<sup>13</sup> to acting<sup>14</sup> than to writing.<sup>14</sup> Horse, foot, light-armed troops<sup>15</sup> are stationed<sup>1</sup> by the general in the most suitable<sup>16</sup> places. War lurks under the name of peace. All things are under<sup>17</sup> virtue. On this matter enough has been spoken. About the same time the ambassadors returned to Rome.<sup>18</sup> The soldiers were ordered to return about the beginning of spring.

<sup>1</sup> To place — lodge — station, collocare. — <sup>2</sup> Under, in. — <sup>3</sup> Power, ditio. — <sup>4</sup> To call down from, devocare e. — <sup>5</sup> To inquire, quaerere. — <sup>6</sup> To lay, ponere. — <sup>7</sup> As, tamquam. — <sup>8</sup> In, with accusative. — <sup>9</sup> To differ from, differre ab. — <sup>10</sup> Invasion, occupatio. — <sup>11</sup> Literally, the republic standing; abl. — <sup>12</sup> To devote to, ponere in, c. abl. — <sup>13</sup> More labour, plus operae. — <sup>14</sup> Gerund. — <sup>15</sup> Light-armed troops, levis armatura. — <sup>16</sup> Most suitable, maxime opportunus. — <sup>17</sup> Under, subter. — <sup>18</sup> To Rome; accusative.

## IV. ACCUSATIVE OF EXTENT OR DURATION.

[Verbs, adjectives, and adverbs, implying extent of time or space, are followed by the accusative denoting the extent.]

### I.

Medius Hasdrubal inter patrem ac filium<sup>1</sup> octo ferme annos imperium obtinuit. Saguntum civitas longe opulentissima ultra Ibërum fuit, sita passus mille ferme a mari. Caesar a

<sup>1</sup> Hamilcar and his son Hannibal.



lacu Lemanno, qui in flumen Rhodanum influit, ad montem Juram, qui fines Sequanorum ab Helvetiis dividit, millia passuum decem novem murum fossamque perducit. Ab illo tempore annum jam tertium et vicesimum regnat. Aberat ea regio quinquaginta stadia ab aditu, quo Ciliciam intramus. Appium veterem illum, qui caecus annos multos fuit, et ex magistratibus et ex rebus gestis intelligimus in illo suo casu nec privato nec publico muneri defuisse.<sup>2</sup> Duodequadraginta annos tyrannus Syracusanorum fuit Dionysius, quum quinque et viginti natus annos dominatum occupavisset. Silanus eos, qui delere imperium conati sunt, punctum temporis frui vita et hoc communi spiritu non putat oportere.<sup>3</sup> Quis locus per hos annos tam firmum habuit praesidium ut tutus esset? Quae caedes per hosce annos sine Catilina facta est?

<sup>2</sup> Ex magistratibus (from his magistracies — from the offices which he held), &c., intelligimus Appium defuisse, &c.; acc. c. inf.—<sup>3</sup> Silanus non putat oportere (does not think that it behoves) eos, qui, &c., frui vita, &c. *Frui* governs the abl.

## II.

Hannibal a few days after,<sup>1</sup> fortified<sup>2</sup> his camp six miles from<sup>3</sup> Placentia. Alexander succeeded<sup>4</sup> his father in<sup>5</sup> the government at the age of<sup>6</sup> twenty-one years. Books were read to Diodorus, the stoic, when<sup>6</sup> blind, night<sup>7</sup> and day.<sup>7</sup> Hamilcar so conducted<sup>8</sup> himself in the African<sup>9</sup> war for five years, and so for nine years in<sup>3</sup> Spain, that<sup>10</sup> it was apparent<sup>11</sup> that<sup>12</sup> he was revolving in his mind<sup>13</sup> a greater war. Alcibiades died about the age of forty.<sup>14</sup> Caesar drew two trenches, which were about fifteen<sup>15</sup> feet broad, around Alesia. The town of the Sulmonenses is<sup>16</sup> at an interval<sup>17</sup> of seven miles from Corfinium. What province have you held free from<sup>3</sup> pirates during these years? If Pompey had lived<sup>15</sup> five hundred years ago,<sup>19</sup> and<sup>20</sup> if that which he had done<sup>18</sup> were now said<sup>18</sup> to have been done against the treaty, who would listen to it?<sup>21</sup> Servius Tullius reigned forty-four years; Tarquinius Superbus, twenty-five. The temple of the Ephesian<sup>22</sup> Diana was four hundred and fifty feet long, and two hundred and twenty broad.

<sup>1</sup> *A few days after*; *ante* and *post*, denoting a relation of time, when used as prepositions, precede the noun they govern; but when used as adverbs, they follow the noun which is then put in the ablative instead of the accusative—as *post paucos dies* or *paucis diebus post*.—<sup>2</sup> *To fortify*, *communire*.—<sup>3</sup> *Prep.*—<sup>4</sup> *To succeed*, *succedere*, with the dative.—<sup>5</sup> *At the age of*, *natus*.—<sup>6</sup> *Omit. when.*—<sup>7</sup> *Plural.*—<sup>8</sup> *To conduct*, *gerere*.—<sup>9</sup> *African*, *Africus*.—<sup>10</sup> *That*, *ut*, with the subj.—<sup>11</sup> *To be apparent*, *apparere*.—<sup>12</sup> *Acc. c. inf.*—<sup>13</sup> *To revolve in one's mind*, *in animo agitare*.—<sup>14</sup> *About the age of forty*, *about forty years old*.—<sup>15</sup> *Fifteen feet*, *each*.—<sup>16</sup> *To be—from*, *abesse a*.—<sup>17</sup> *Spatium* or *intervallum*, always in the abl. in such a connection.—<sup>18</sup> *Subjunctive*.—<sup>19</sup> *Ago*, *abhinc*.—<sup>20</sup> *Omit and.*—<sup>21</sup> *Who would listen to it*, *quis audiret*.—<sup>22</sup> *Ephesian*, *Ephesus*.

## V. ACCUSATIVE OF MOTION TOWARDS.

[Names of towns and small islands are put in the accusative without a preposition, to denote the place *whither*.]

## I.

Pompeius quum Rhodum venisset, audire voluit Posidonium. Cosanus quum a Verre in vincula coniectus esset, clam e lautumiis profugit Messanamque venit. Demarātus, Tarquinii regis nostri pater, tyrannum Cypsēlum quod ferre non poterat, fugit Tarquinius Corintho et ibi suas fortunas constituit. Pompeius, his rebus cognitis, quae erant ad Corfinium gestae, profisciscitur Canusium atque inde Brundisium. Catilina Caium Mallium Faesulas atque in eam partem Etruriae, Septimium quendam Camertem<sup>1</sup> in agrum Picēnum, Caium Julium in Apuliam dimisit. Lucretia nuncium eundem Romam ad patrem Ardeamque ad virum mittit, ut cum singulis fidelibus amicis veniant. Venonius domum Ventidii venit. Ego rus ibo.

<sup>1</sup> Camers, Camertis, adj. of or belonging to, an inhabitant of, Camerinum in Umbria.

## II.

Cicero went to Athens and thence to Rhodes. Ten thousand Greeks marched<sup>1</sup> into<sup>2</sup> Persia, and Xenophon conducted them back<sup>3</sup> to the city of Athens. Pythagoras is found to have come to Sybāris and Croton; and to those parts of Italy in the fourth year of the reign of Lucius Tarquinius Superbus.<sup>4</sup> Not all the Greeks who went to Ilium returned home. The Roman exiles often betook themselves to Rhodes or Mitylēne or Massilia. Lucius went to the country, and I returned home. He came to the house of Pomponius at dawn.<sup>5</sup> I flew from the city, as from a prison, to the country.

<sup>1</sup> *To march*, proficisci.—<sup>2</sup> The pupil must observe that, according to the regular rule, the accusative alone is used only with names of towns and small islands.—

<sup>3</sup> *To conduct back*, reducere.—<sup>4</sup> Literally, Tarquinius reigning (abl.) already the fourth year.—<sup>5</sup> *At dawn*, prima luce.—<sup>6</sup> *To fly from*, evolare ex.

## VI. ACCUSATIVE IN EXCLAMATIONS, AND THE MORE FREE USE OF THE ACCUSATIVE.

[In exclamations of wonder or grief at the state of a person or thing, the name of the person or thing is put in the accusative either with or without an interjection, to denote *the object* of the thought or feeling implied in the exclamation—as *Crudelem Castorem* !]

In addressing a person or a thing personified, the vocative is used either with or without an interjection.

The perfect passive participle, like the Greek perf. passive or middle, sometimes denotes a person having done something to or for himself, and governs an accusative as a verb in the active voice—as *Dido chlamydem circumdata*, i. e., quae sibi chlamydem circumdederat. So the passive of the verbs *cingo*, *accingo*, *induo*, *exuo*, *induco*. The accusative is often used with passive and intransitive verbs to denote the part affected or the point referred to.

In certain expressions the accusative, especially of neuter pronouns, stands for the genitive or ablative—as *id* or *illud aetatis* for *ejus* or *illius aetatis*; *id* or *hoc genus* for *ejus* or *hujus generis*—as *id genus alia*, ‘other things of that kind.’]

## I.

O magnam stultitiam timoris, id ipsum, quod verearis, ita cavere, ut, quum vitare fortasse potueris, ultro accersas et attrahas! O misera tempora stultasque nostras discordias! O nos beatos! O rempublicam fortunatam! O praeclaram laudem consulatus mei! O clementiam admirabilem atque omni laude, praedicatione, litteris monumentisque decorandam! O excubias tuas, Planci, miseras! O flebiles vigilias! O noctes acerbis! O fallacem hominum spem fragilemque fortunam! Madidis Notus evolat alis, terribilem picea tectus caligine vultum. Stabat glacialis Hiems, canos hirsuta capillos. Capit inscius heros induiturque humeris Lernaeae virus Echidnae.<sup>1</sup> Hannibal dum murum incautius<sup>2</sup> subit, adversum femur tragula<sup>3</sup> graviter ictus cecidit. Regnum Tulli, cetera egregium, ab una parte haud satis prosperum fuerat, aut neglectis religionibus aut prave cultis. Eos ego jam multis ac summis viris ad me venturos id temporis esse<sup>4</sup> praedixeram. Aliquid id genus scribas.

<sup>1</sup> *Lernaeae virus Echidnae*, the poison (that is, the robe dipped in the poison) of the Lernaeae monster.—<sup>2</sup> *Incautius*, without sufficient caution.—<sup>3</sup> Abl.—<sup>4</sup> Acc. c. inf.

## II.

The foolish old man! Unhappy men that we are! O the unhappy condition of those times! Fortunate husbandmen! Alas, the disgraceful news! Happy that land which receives<sup>1</sup> this man; ungrateful this if it expels,<sup>1</sup> wretched if it loses<sup>1</sup> him! A brave man, and one whom you must preserve! Iris was the messenger of Juno, clad<sup>2</sup> in various colors. Hannibal was severely wounded in the thigh. You are now of that age, that you can<sup>3</sup> understand this. Virtue is of this kind.

<sup>1</sup> Shall have received—shall have expelled—shall have lost.—<sup>2</sup> *Clad*, *indutus*.—<sup>3</sup> *That you can*; that you are able; *ut* with subj.



## THE DATIVE.

## I. THE DATIVE IN GENERAL—AS REMOTER OBJECT.

[The dative is used with verbs to denote the indirect object to which, or for which any thing is, or is done—as *Exercitum collegae tradidit*, 'He surrendered the army to his colleague.']

## I.

Nullum theatrum virtuti conscientia<sup>1</sup> majus est. Mihi omnis oratio est cum virtute non cum desidia, cum dignitate non cum voluptate, cum iis qui se patriae, qui suis civibus, qui laudi, qui gloriae, non qui somno et convivio et delectationi natos arbitrantur. Permitto aliquid iracundiae tuae, do adolescentiae, cedo amicitiae, tribuo parenti. Nunc tibi omnem rem atque causam meque totum commendo atque trado. Quae pietas ei debetur, a quo nihil acceperis, aut quid omnino ei deberi potest, cujus nullum meritum sit? Ita ad me scribas de omnibus minimis, maximis mediocribusque rebus, ut ad hominem amicissimum. Epistolae proprium est, ut is, ad quem scribitur, de iis rebus, quas ignorat, certior fiat.<sup>2</sup> Geometrae quum aliquid docere volunt, si quid ad eam rem pertinet eorum,<sup>3</sup> quae ante docuerunt, id sumunt pro<sup>4</sup> concesso et probato. Geram tibi morem et ea, quae vis, ut potero, explicabo. Illam tuam vocem invitus audivi: satis te diu vel naturae vixisse<sup>5</sup> vel gloriae. Satis, si ita vis, naturae fortasse; addo etiam, si placet, gloriae; at, quod maximum est, patriae certe parum.

<sup>1</sup> *Conscientia*; than conscience; abl.—<sup>2</sup> *Aliquem certiore facere*, to inform any one; *certior fio*, to be informed.—<sup>3</sup> Connect *si quid* (aliquid) *eorum*.—<sup>4</sup> "For" in the sense of 'as,' 'instead of,' 'in defence of,' is expressed not by the dative, but by the abl. with *pro*.—<sup>5</sup> Acc. c. inf.

## II.

Darius delivers the command to Pharnabazus, which he had formerly given to Memnon.<sup>1</sup> Nothing more excellent than wisdom<sup>2</sup> has been given to man of God. No other consolation could<sup>3</sup> be found for my bitter griefs. To the beasts, nature has given sense and motion; to man this further, that<sup>4</sup> she has added reason. He who is an enemy to the state, cannot be a citizen. A husbandman, however<sup>5</sup> old, does not hesitate<sup>6</sup> to reply to one<sup>7</sup> asking for whom he sows:<sup>8</sup> "for the immortal gods, who wished me not only to receive these

<sup>1</sup> Memnon, Memnōnis.—<sup>2</sup> Abl.—<sup>3</sup> *Posse*.—<sup>4</sup> *This further, that*, *hoc amplius*, *quod*.—<sup>5</sup> *However*, *quamvis*.—<sup>6</sup> *To hesitate*, *dubitare*.—<sup>7</sup> Omit *one*.—<sup>8</sup> Subjunctive.

things from<sup>9</sup> my ancestors, but also to hand them down<sup>10</sup> to my descendants." For a learned and accomplished<sup>11</sup> man to think,<sup>12</sup> is to live. As a pilot aims at<sup>13</sup> a favorable voyage,<sup>14</sup> a physician at health, a general at victory, so a ruler of the state aims at the happy life of the citizens. Our ancestors, in<sup>9</sup> writing<sup>15</sup> the laws, aimed at nothing else than the safety and advantage<sup>16</sup> of the state. Rewards are set before virtue, punishments before vice. The safety of your allies and friends is at stake,<sup>17</sup> for<sup>18</sup> which your ancestors waged many severe wars. Even to pernicious things not only the name of gods was assigned, but sacred rites<sup>19</sup> were instituted. We have applied ourselves<sup>20</sup> zealously to this exercise. What more foul enemy was there to the state than Catiline?<sup>2</sup> You have committed the state to a vigilant, not to a timid, to a diligent, not to an inactive man.

<sup>9</sup> Prep. — <sup>10</sup> To hand down, *prodĕre*. — <sup>11</sup> Accomplished, *eruditus*. — <sup>12</sup> To think, *cogitare*. — <sup>13</sup> I aim at anything, I set anything before me, *propono mihi aliquid*. — <sup>14</sup> Voyage, *cursus*. — <sup>15</sup> Gerundive. — <sup>16</sup> Advantage, *utilitas*. — <sup>17</sup> Is at stake, *agitur*. — <sup>18</sup> For, *pro*. — <sup>19</sup> Sacred rites, *sacra, orum*. — <sup>20</sup> To apply one's self to anything, *dare operam alicui rei*.

## II. THE DATIVE AFTER TRANSITIVE VERBS COMPOUNDED WITH THE PREPOSITIONS, *AD*, *ANTE*, &C.

[Many transitive verbs compounded with the prepositions, *ad*, *antē*, *circum*, *cum* (*con*), *ex*, *in*, *inter*, *ob*, *post*, *prae*, and *sub* have, beside their direct object, another the relation to which is indicated by the preposition; and the latter is put in the dative after both voices of the compound verbs, and if the local force of the preposition is especially emphatic, the preposition must be repeated before the noun in its proper case.]

### I.

Laetor quod haec causa mihi oblata est. Lucullo neque vera laus detracta est oratione nostra, neque falsa afficta est. Epistolam, sigillo annuli sui impressam, pulvino, cui incumbabat, subjecit Alexander. Non ingenerantur hominibus mores tam a stirpe generis quam ex iis rebus, quae ab ipsa natura loci et a vitae consuetudine suppeditantur, quibus alimur et vivimus. Magis me moverant Corinthi subito aspectae parietinae, quam ipsos Corinthios, quorum animis diuturna cogitatio callum vetustatis obdlexerat. Hortor omnes; qui facere id possunt, ut philosophiae quoque laudem jam languenti Graeciae eripiant et perferant in hanc urbem. Natura homini ingenuit sine doctrina notitias parvas rerum maximarum. Desideratis clarissimos cives: eos eripuit vobis Antonius. In vita sibi quemque petere,<sup>1</sup> quod pertineat ad

<sup>1</sup> *Quemque petĕre*, (for) each one to seek, that each one should seek.

usum, non iniquum est; alteri deripere jus non est. Horum ego faces eripere de manibus et gladios extorquere potui.

## II.

A dangerous war is waged<sup>1</sup> on your tributaries and allies by two most powerful kings. Letters are every day<sup>2</sup> brought<sup>3</sup> to the Roman equites, most honorable men, from<sup>4</sup> Asia. Alexander complained that<sup>5</sup> so great a victory was snatched out of his hands.<sup>6</sup> In this manner the army arrived at<sup>7</sup> the city of Tarsus, to which the Persians then set<sup>8</sup> fire, lest the enemy should invade the wealthy town. Nature has implanted<sup>9</sup> in man the desire of finding<sup>10</sup> the truth. I commit to memory whatever names you impose on those things which this discourse is about.<sup>11</sup> Many of the ancients said that<sup>5</sup> nothing could be perceived, that nothing could be known; that our senses were narrow, our minds weak, the course of life short; that truth was sunk in the depths;<sup>12</sup> that all things were encompassed<sup>13</sup> with darkness. What unjust death can be inflicted<sup>3</sup> on a waylayer and robber? In<sup>4</sup> this darkness of error and ignorance, you have borne the brightest light before<sup>14</sup> my mind.

<sup>1</sup> Inferre.—<sup>2</sup> Every day, quotidie.—<sup>3</sup> Afferre.—<sup>4</sup> Prep.—<sup>5</sup> Acc. c. inf.—<sup>6</sup> Literally, was snatched out of the hands for him. To snatch, eripere.—<sup>7</sup> To arrive at, pervenire ad.—<sup>8</sup> Subjicere.—<sup>9</sup> Inignere.—<sup>10</sup> Gerundive.—<sup>11</sup> Concerning which this discourse is.—<sup>12</sup> In profundo.—<sup>13</sup> Circumfundere.—<sup>14</sup> To bear before, praeferre.

## III.

Terra circumfusa undique est hac animabili spirabilique natura, cui nomen est aër. Tu, Brute, decus omne virtutis cum summa eloquentiae laude junxeras. In omnium animis deorum notionem impressit ipsa natura. Etiam gravius quid ei deberes concedere, quicum te aut voluntas congregasset aut fortuna conjunxisset. Ad eam doctrinam, quam suo quisque studio assecutus est, adjungatur<sup>1</sup> usus frequens, qui omnium magistrorum praecepta superat. Aristoteles quum motus esset Isocratis rhetoris gloria, dicere etiam coepit, adolescentes docere et prudentiam cum eloquentia jungere. Epicurus putat perpetuas voluptates in sapiente fore<sup>2</sup> semper, quum expectationi speratarum perceptarum<sup>3</sup> memoria jungeretur. Ego junctam invidiae et multorum inimicitiae eximiam quandam atque immortalem gloriam consecutus sum. Omnes ex omni aetate, qui in hac civitate intelligentiam juris habuerunt, si unum in locum conferantur, cum Sulpicio non sunt comparandi.

<sup>1</sup> Subjunctive with force of imperative.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> To speratarum and perceptarum supply voluptatum.

## IV.

No bonds can be imposed<sup>1</sup> on the mind. Neither in forbearance,<sup>2</sup> nor in piety, nor in any kind of virtue, do I think that<sup>3</sup> any one<sup>4</sup> of the same age can be compared with Piso. There are two classes of men: the one uneducated<sup>5</sup> and rude,<sup>6</sup> which always prefers<sup>7</sup> utility to honour;<sup>8</sup> the other cultivated,<sup>9</sup> which prefers<sup>10</sup> dignity to all things. What violence and injury and the fury of wicked men could deprive me of,<sup>11</sup> has been torn from<sup>12</sup> me; what cannot be taken from<sup>13</sup> a brave man, that remains, and will remain. Nature has engraved in our minds that<sup>14</sup> we should hold the gods eternal and blessed. There are many who take from<sup>12</sup> some to bestow<sup>15</sup> upon others. Some apply<sup>16</sup> themselves to philosophy, others to civil law,<sup>17</sup> others to eloquence. Some add to those honours,<sup>18</sup> which they have received from<sup>19</sup> their fathers, something of their own<sup>20</sup>—as Africanus crowned<sup>21</sup> his warlike glory with eloquence. Timotheus, the son of Conon, did the same; who, while<sup>22</sup> he had not been inferior to his father in the honour of war, added to that honour the glory of learning and genius.

<sup>1</sup> Injicere.—<sup>2</sup> Forbearance, continentia.—<sup>3</sup> Acc. c. inf.—<sup>4</sup> Any one, in a negative clause, quisquam.—<sup>5</sup> Uneducated, indoctus.—<sup>6</sup> Rude, agrestis.—<sup>7</sup> Anteferre.—<sup>8</sup> Honour, honestas.—<sup>9</sup> Cultivated, excolitus.—<sup>10</sup> Anteponere.—<sup>11</sup> Detrahère.—<sup>12</sup> Eripere.—<sup>13</sup> Adimere.—<sup>14</sup> That, ut.—<sup>15</sup> To bestow; literally, what they may bestow, quod largiantur.—<sup>16</sup> Applicare.—<sup>17</sup> Law, jus.—<sup>18</sup> Honour, laus.—<sup>19</sup> Prep.—<sup>20</sup> Something of their own, aliquam suam (laudem).—<sup>21</sup> To crown, cumulare.—<sup>22</sup> While, quum, with subj.

### III. THE DATIVE WITH VERBS WHICH DENOTE BENEFITING, PLEASING, INJURING, &C.

[The dative is used after many intransitive verbs, such as those which denote to benefit, injure, please, displease, and the like, which are transitive in English; and also after verbs of seeming, appearing.]

## I.

Pompeii voluntatibus non modo cives assenserunt, socii obtemperarunt, hostes obediverunt, sed etiam venti tempestatesque obsecundarunt. Homines plurimum hominibus prosunt et obsunt. Ipsi patriae conducit pios habere cives in parentes.<sup>1</sup> Supplicium accidere nemini potest, nisi nocenti. Q. Servilius Ahala Sp. Maelium, novis rebus studentem, manu occidit. Ego ipse me existimarem nefarium, si consuli defuissem; si amico, crudelem; si misero, superbum. Neque est causa P. Sullae adversata naturae, nec homo nec res misericordiae meae repugnavit. Quaestiones nobis servorum ac tormenta

<sup>1</sup> Join pios in parentes.

accusator minitatur. Theodoro quum Lysimachus rex crucem minitaretur, istis quaeso, inquit, ista horribilia minitare purpuratis tuis. Videndum est, ut ea liberalitate utamur, quae prosit amicis, noceat nemini. Qui aliis nocent, ut in alios liberales sint, in eadem sunt injustitia, ut si in suam rem aliena convertant. Qui gratificantur cuiquam, quod<sup>2</sup> obsit illi, cui prodesse velle videantur, non benefici neque liberales, sed perniciosi assentatores judicandi sunt. Hoc mihi praeter spem acciderat.

<sup>2</sup> The antecedent of *quod* is implied.

## II.

Our ancestors, in<sup>1</sup> peace, always obeyed usage; in<sup>1</sup> war, utility. Hatred, envy, contempt, are adverse to pleasure. Man, obeying nature, cannot injure man. All justice is abolished,<sup>2</sup> if every one is not allowed to have his own. In pity towards you I satisfy all others, myself I never satisfy. Many doubted what was<sup>3</sup> best, many what was<sup>3</sup> expedient for them, some even what was<sup>3</sup> allowed them. The mind is said to govern the body, as a king his citizens, or a parent his children. Let<sup>4</sup> a general then begin to govern others, when he has ceased<sup>5</sup> to obey disgrace and baseness; so long as<sup>6</sup> he obeys<sup>7</sup> these, he is not even to be considered<sup>8</sup> a freeman. Men were created for the sake of men,<sup>9</sup> that<sup>10</sup> they might benefit one another. Fortune can be easily resisted<sup>11</sup> by greatness of soul. If it is right<sup>12</sup> that<sup>13</sup> those be pardoned who have injured us unknowingly,<sup>14</sup> it does not behove us to be grateful<sup>15</sup> to those who have done us good of necessity.<sup>16</sup> I am not angry at those by whom I have been accused, or by whom I have been condemned, except because<sup>17</sup> they believed that<sup>13</sup> they were injuring me. I am concerned for<sup>18</sup> Deiotarus and other honorable men, who ought to have been pardoned by you once for all.<sup>19</sup>

<sup>1</sup> Prep. — <sup>2</sup> *To abolish*, tollere. — <sup>3</sup> Subj. — <sup>4</sup> Subj., with force of imperative. — <sup>5</sup> Shall have ceased. *To cease*, desinere. — <sup>6</sup> *So long as*, dum. — <sup>7</sup> Shall obey. — <sup>8</sup> Existimo. — <sup>9</sup> *For the sake of men*, hominum causa. — <sup>10</sup> *That*, ut. — <sup>11</sup> *Fortune is resisted*, Fortunae resistitur; *Fortunae* being in the dat. as in the active voice. This is the passive construction of intransitive verbs governing the dative. — <sup>12</sup> *It is right*, convenit. — <sup>13</sup> Acc. c. inf. — <sup>14</sup> *Unknowingly*, imprudenter. — <sup>15</sup> *To be grateful*, habere gratiam. — <sup>16</sup> *Of necessity*, necessario. — <sup>17</sup> *Because*, quod. — <sup>18</sup> *To be concerned for*, laborare de. — <sup>19</sup> *Once for all*, semel.

## III.

Tecum loquere, te adhibe in consilium, te audi, tibi obtempera. Quis civis ei regi non faveret, cujus omnem aetatem in populi Romani bellis consumptam esse<sup>1</sup> meminisset? Invi-

<sup>1</sup> Acc. c. inf.



detur praestanti florentique fortunae. Hoc quis ferre possit, inertes homines fortissimis viris insidiari,<sup>1</sup> stultissimos prudentissimis? Demosthenes ita balbus erat, ut ejus ipsius artis, cui studeret, primam litteram<sup>2</sup> non posset dicere. Mithridatem in fuga Tigranes, rex Armeniorum, excepit, diffidentemque rebus suis confirmavit. In tali causa oratio nemini deesse potest. Iis incommotis mederi fortasse potuisses. Traditum est Homerum caecum fuisse.<sup>1</sup> Neque vero Homero delectationem animi ac voluptatem nec cuiquam docto defuisse<sup>1</sup> unquam arbitramur. Charidēum haec vociferantem, quibus erat imperatum, jugulant. Stoici invidiam esse<sup>1</sup> dicunt aegritudinem susceptam propter alterius res secundas, quae nihil noceant invidenti. Quod sibi probare non potest, id persuadere alteri conatur. Etiam iis, qui aliquando futuri sunt, est propter ipsos consulendum. Eos justos dicemus quidem, sed tamen stultos judicare necesse est, qui ut aliis prosint, sibi nocere contendunt. Qui fieri potuit, ut fidem colere et justitiam retinere homines discerent, et aliis parere sua voluntate consuescerent, nisi homines ea, quae ratione invenissent, eloquentia<sup>3</sup> persuadere potuissent? Deorum providentia<sup>3</sup> mundus administratur, iidemque consulunt rebus humanis, nec solum universis, verum etiam singulis. Non universo generi hominum solum, sed etiam singulis a diis immortalibus consuli et provideri solet. Haec omnia ita sunt a me administrata, ut deorum immortalium nutu atque consilio et gesta et provisa esse videantur.

<sup>1</sup> P, i. e., the first letter of the Greek word for oratory, ἡ ῥητορικὴ.—<sup>2</sup> Ablative.

#### IV.

Our ancestors did not like<sup>1</sup> cunning. It is the blot<sup>2</sup> and stain of this age to envy virtue. The wise man alone is free, neither subject<sup>3</sup> to the dominion of any one,<sup>4</sup> nor obeying passion. Men chiefly envy their equals or inferiors, when they feel themselves left behind.<sup>5</sup> But superiors also are often violently<sup>6</sup> envied, and the more<sup>7</sup> if they behave too insolently.<sup>8</sup> A king, who had spent all his life in<sup>9</sup> the wars of the Roman people, would be favoured by every citizen. How many, when they wished<sup>10</sup> no one to be pardoned by you, would have impeded your clemency, when even those whom you have pardoned are unwilling<sup>10</sup> that<sup>11</sup> you should be merciful to others?<sup>12</sup> A good and wise man who obeys the laws,<sup>13</sup> takes

<sup>1</sup> Placēre. — <sup>2</sup> Blot, labēs. — <sup>3</sup> Parēre. — <sup>4</sup> Any one, anything; the pupil must observe that these are negative clauses. — <sup>5</sup> To leave behind, relinquere. — <sup>6</sup> Violently, vehementer. — <sup>7</sup> The more, eo magis. — <sup>8</sup> To behave too insolently, se intolerantius jactare. — <sup>9</sup> Prep. — <sup>10</sup> Subj. — <sup>11</sup> Acc. c. inf. — <sup>12</sup> To others, in alios. — <sup>13</sup> Literally, a man good, wise, and obeying the laws.



care of the advantage of all, more than<sup>14</sup> that<sup>15</sup> of any one or than his own. Thymōdes was an active youth, who had been commanded<sup>16</sup> by the king to receive<sup>17</sup> the foreign soldiers from<sup>9</sup> Pharnabazus. It is of no use<sup>18</sup> to fight against nature, or to follow anything<sup>4</sup> which you cannot<sup>19</sup> attain.<sup>20</sup> Justice, if it takes care of the interests<sup>21</sup> of others<sup>22</sup> and neglects its own, is to be called<sup>23</sup> folly. The foundations of justice are, first that no one<sup>24</sup> be injured, then<sup>25</sup> that the common interest be served. Fools are tormented when they perceive too late<sup>26</sup> that<sup>11</sup> they have been striving<sup>27</sup> in vain for money, or power, or glory. The property of many citizens is at stake, of whom you must take care,<sup>23</sup> for the sake<sup>23</sup> of themselves and of the state. Men have been provided for by the immortal gods. Let men be persuaded that<sup>11</sup> the gods are the lords and rulers of all things. He who hears an orator, believes those things which are said, thinks them true, assents to them. A man must see to it<sup>29</sup> that reason govern that part of the soul, which ought to obey, as a master governs a slave, a general a soldier, a parent a son. We ought to be persuaded, that<sup>11</sup> even if we were able<sup>30</sup> to elude<sup>31</sup> all gods and men, yet nothing must be done<sup>23</sup> unjustly. No wise man ever thought that<sup>11</sup> a traitor was to be trusted.<sup>23</sup> I do not command, but if you consult me, I advise you to this.

<sup>14</sup> *Than, quam.* — <sup>15</sup> *Omit that.* — <sup>16</sup> *Praecipere.* — <sup>17</sup> *That he should receive.* — <sup>18</sup> *It is of no use, nihil attinet.* — <sup>19</sup> *You cannot; subj. of nequire.* — <sup>20</sup> *To attain, assequi.* — <sup>21</sup> *Interest, utilitas.* — <sup>22</sup> *Of others; adj. alienus.* — <sup>23</sup> *Nomino.* — <sup>24</sup> *That no one, ut ne quis.* — <sup>25</sup> *Then, deinde.* — <sup>26</sup> *Too late, sero.* — <sup>27</sup> *Studere.* — <sup>28</sup> *For the sake, causa.* — <sup>29</sup> *A man must see to it, that, videndum est viro, ut.* — <sup>30</sup> *Present subj.* — <sup>31</sup> *To elude, celare.*

#### IV. THE DATIVE WITH INTRANSITIVE VERBS COMPOUNDED WITH THE PREPOSITIONS *AD*, *ANTE*, &C.

[Intransitive verbs compounded with the prepositions, *ad*, *ante*, *cum* (*con*), *in*, *inter*, *ob*, *post*, *prae*, *sub*, *super*, and the prefix *re*-, both in the active voice and in the impersonal construction of the passive, are followed by a dative, the relation to which is indicated by the preposition, and if the local force of the preposition is emphatic, the preposition is repeated before the noun in its proper case.]

##### I.

Justitiae inest splendor virtutis maximus, ex qua boni viri nominantur. Imminent duo reges, Tigranes et Mithridates, toti Asiae. Emplatorius non solum interfuit his rebus, sed etiam praefuit. Ita faciles aditus ad Pompeium esse dicuntur, ut is, qui dignitate principibus excellit, facilitate par infimis esse videatur. Et castris locus et exercitui commeatus suppe-

tebant. Rei publicae praecipitanti subveni, patriam demersam extuli. In specie fictae simulationis, sicut reliquae virtutes, ita pietas inesse non potest. In exulcerato animo facile fictum crimen insidet. Manus extrema<sup>1</sup> non accessit operibus C. Gracchi; praeclare inchoata multa, perfecta non plane.<sup>2</sup> Poëtae impendere apud inferos<sup>3</sup> saxum Tantalo faciunt ob scelera animique impotentiam et superbiloquentiam. Omnibus, quorum mens abhorret a ratione, semper aliquis aliis dolor, aliis terror, impendet. Quae nota domesticae turpitudinis non inusta vitae tuae est? Quod privatarum rerum dedecus non haeret in fama? Si unum hominem teterrimum poëta praestanti aliquis ingenio<sup>4</sup> inducere vellet, nullum profecto dedecus reperire posset, quod Clodio non inesset, multaque in eo penitus defixa atque haerentia praeteriret. Potest hoc evenire, ut naufragio facto<sup>5</sup> invenias aliquem imbecillum tabulae inhaerentem, aut victo exercitu<sup>6</sup> fugiens reperias aliquem vulneratum equo insidentem. Quum ad gubernacula rei publicae temerarii atque audaces homines accedunt, maxima ac miserrima naufragia fiunt. Sic regum, sic imperatorum, sic magistratum, sic patrum, sic populorum imperia civibus sociisque praesunt, ut corpori animus. Finis vitae mortalibus adstat. Ad eas causas, quibus inter nos amore, officiis, vetustate conjuncti sumus, patriae caritas accessit, eaque effecit, ut tuam vitam anteferrem meae. Multi, infirmissimo tempore aetatis, aut obsecuti amico cuidam aut una alicujus, quem primum audierunt, oratione capti, de rebus incognitis judicant et, ad quaecunque sunt disciplinam quasi tempestate delati, ad eam, tamquam ad saxum, adhaerescunt. Tuscus ager Romano adjacet.

<sup>1</sup> *Manus extrema*, the last hand, i. e., the finishing touch.—<sup>2</sup> Supply *ab eo sunt*.—<sup>3</sup> *Apud inferos*, in the infernal regions.—<sup>4</sup> *Poëta aliquis praestanti ingenio*, some poet of surpassing genius; the ablative of quality.—<sup>5</sup> *Naufragio facto*—*victo exercitu*; translate: in a shipwreck—in a defeat. Literally, a shipwreck having taken place—an army having been conquered; abl. abs.

## II.

In the very hesitation<sup>1</sup> there is crime. Asia far<sup>2</sup> excels all lands in the multitude of those things which are exported. As the laws rule over<sup>3</sup> the magistrates, so the magistrates rule over<sup>3</sup> the people. These four things ought to be in a good general—knowledge of warfare,<sup>4</sup> valour, authority, good fortune.<sup>5</sup> Arsanes, who was governor of<sup>3</sup> Cilicia, calling to mind<sup>6</sup> what Memnon had advised<sup>7</sup> in the beginning of the war, resolved too late to follow the once<sup>8</sup> wholesome advice. The

<sup>1</sup> *Hesitation*, dubitatio.—<sup>2</sup> *Far*, lit., easily.—<sup>3</sup> *Praeesse*.—<sup>4</sup> *Warfare*, res militaris.—<sup>5</sup> *Good fortune*, felicitas.—<sup>6</sup> *To call to mind*, reputare.—<sup>7</sup> Subj.—<sup>8</sup> *Once*, quondam.

mind of Alexander was seized<sup>9</sup> by the desire of fulfilling<sup>10</sup> the oracle.<sup>11</sup> To cling to vice is a great disgrace. In some forms there is dignity, in others grace.<sup>12</sup> The wise ancients thought that<sup>13</sup> there was something celestial and divine in the minds of men. We beg of you, judges, to oppose,<sup>14</sup> with the utmost courage,<sup>15</sup> these audacious men. Cicero devoted himself<sup>16</sup> with the greatest zeal to the safety of the state. Strive after<sup>16</sup> the fame of an honorable man. You will not repent of having<sup>17</sup> devoted yourself<sup>16</sup> to the study of letters. Vices often creep upon<sup>18</sup> us under the name of virtues. Part of the soldiers were close<sup>19</sup> to the fortifications. The enemy is besieging<sup>20</sup> the walls. I cannot acquiesce in this judgment.

<sup>9</sup> To seize, *incedere*. This sentence must be expressed in the active form. —

<sup>10</sup> Fulfilling; gerundive of *implere*. — <sup>11</sup> Oracle, *sors*. — <sup>12</sup> Grace, *venustas*. — <sup>13</sup> Acc. c. inf. — <sup>14</sup> That you oppose. — <sup>15</sup> With the utmost courage, *quam fortissime*. — <sup>16</sup> Incumbere. — <sup>17</sup> Of having, to have, &c. — <sup>18</sup> Obrepere. — <sup>19</sup> Adjacere. — <sup>20</sup> Assidere.

#### V. THE DATIVE WITH ESSE.

[*Est* is followed by a dative to denote the possessor or the person for whom something exists, and may commonly be rendered by the verb to have, its subject taking the objective case — as *Mihi sunt libri*, ‘I have books.’ When a name is designated by this construction, it may be, for example, *Nomen ipsi erat Romulus*, or *Nomen ipsi erat Romulo*, or sometimes *Nomen ipsi erat Romuli*.]

#### I.

*Erat Dario mite ac tractabile ingenium. Milvo est quoddam bellum naturale cum corvo. Nunquam de bono oratore aut non bono doctis hominibus cum populo dissensio fuit. Est mihi tecum pro aris et focis certamen et pro deorum templis atque delubris. Duo isti sunt Titi Roscii, quorum alteri Capitoni cognomen est; iste, qui adest, Magnus vocatur.*

#### II.

Gordium is the name of the city, and the river Sangarius flows through it.<sup>1</sup> King Antiochus had two elephants, the one of which was called Patroclus, the other Ajax.<sup>2</sup> We all have memory and the desire of knowledge. Publius Scipio was surnamed Africanus. Those who have riches, are not always happy. Three orators had the same name — Isocrates. The surname of the Proud was given to Tarquinius. The taking of the city of Coriöli<sup>3</sup> gave C. Marcius the surname of Coriolanus.

<sup>1</sup> Literally, which the river Sangarius flows through. — <sup>2</sup> Ajax, *Ajäcis*. — <sup>3</sup> Literally the city Coriöli, having been taken, gave, &c.

## VI. THE DATIVE WITH ADJECTIVES.

Adjectives are followed by the dative of the object to which the quality is directed, or for which it exists, and especially such adjectives as denote kindness or enmity, likeness or unlikeness, and nearness; but those signifying aptness, fitness or unfitness are more commonly followed by *ad* and the accusative.]

## I.

Ut locus sine portu navibus esse non potest tutus, sic animus sine fide stabilis amicis non potest esse. Falsum est, quod a quibusdam non recte sentientibus dici solet, id jus esse,<sup>1</sup> quod ei, qui plus potest, utile est. Omnibus in rebus voluptatibus maximis fastidium finitimum est. Si quis, omissis honestissimis studiis<sup>2</sup> rationis et officii, consumit omnem operam in exercitatione dicendi, is inutilis sibi, perniciosus civis patriae alitur. Qui vero ita se armat eloquentia,<sup>3</sup> ut non oppugnare commoda patriae, verum pro iis pugnare possit, is mihi et suis et publicis rationibus utilissimus atque amicissimus civis fore videtur. Unicuique virtuti finitimum vitium reperietur, aut certo jam nomine appellatum; ut audacia, quae fidentiae, pertinacia, quae perseverantiae finitima est, superstitio, quae religioni propinqua est; aut sine ullo certo nomine. Suis civibus suspectus atque offensus erat Catilina. Scenici non optimas sed sibi accommodatissimas fabulas eligunt. Est finitimus oratori poëta, numeris<sup>4</sup> adstrictior paulo, verborum autem licentia<sup>4</sup> liberior, multis vero ornandi generibus<sup>4</sup> socius ac paene par. Quamquam me nomine<sup>5</sup> negligentiae suspectum tibi esse<sup>1</sup> doleo, tamen non tam mihi molestum fuit, accusari<sup>1</sup> abs te officium meum, quam jucundum, requiri.<sup>1</sup> Miloni etiam utile fuit, Clodium vivere;<sup>1</sup> illi ad ea, quae concupierat, optatissimus interitus Milonis fuit. Patris tui beneficia in me sunt amplissima; neque enim saluti meae neque honori amicior quisquam dici potest. Quonam modo quisquam amicus ejus esse poterit, cujus se putabit inimicum esse posse?<sup>1</sup> Sunt bestiae quaedam, in quibus inest aliquid simile virtutis, ut in leonibus, ut in canibus, ut in equis. Quod summum bonum a Stoicis dicitur, convenienter<sup>6</sup> naturae vivere, id habet hanc, ut opinor, sententiam, naturam cum virtute congruere<sup>1</sup> semper. Ille eadem nobis juratus est in arma.

<sup>1</sup> Acc. c. inf. — <sup>2</sup> Abl. abs. — <sup>3</sup> Abl. — <sup>4</sup> Abl.; translate — *in* or *in respect to*. — *Nomine*, on the ground. — <sup>5</sup> *Convenienter*, agreeably to; const. like an adj.

## II.

Two kings are threatening all Asia, most hostile not only to you, but also to your allies and friends. The accusers knew



that<sup>1</sup> Caesar was angry at Deiotarus, and friendly to them. Cruelty is most adverse to the nature of man, which we ought to follow. To no one can I be unfriendly, who deserves well of<sup>2</sup> the state. Nothing is so adverse to law<sup>3</sup> as violence; nothing so hostile to justice as assembled and armed men. Aristides was a contemporary of Themistocles. None of the Roman kings was more similar to Romulus than Tullus Hostilius. The grandson of L. Scipio was like his father in face, but like all abandoned<sup>4</sup> men in life. Nothing is more adapted to the nature of man than liberality.<sup>5</sup> Hence this courage<sup>6</sup> in<sup>7</sup> battles, prepared for wounds. You ask why I am<sup>8</sup> unfriendly to him to whom the Roman people is<sup>8</sup> hostile? Nothing is more destructive to states, nothing so contrary to right<sup>3</sup> and law<sup>9</sup> as that,<sup>1</sup> in a settled<sup>10</sup> and constituted state, anything<sup>11</sup> should be done by<sup>12</sup> force. The books of Xenophon<sup>13</sup> are very useful<sup>14</sup> for many things. Phrygia borders on<sup>15</sup> Troas.<sup>16</sup> Not only these movements of the body are to be approved,<sup>17</sup> which are according<sup>18</sup> to nature, but much more even<sup>19</sup> those movements of the mind, which are agreeable<sup>20</sup> to nature.

<sup>1</sup> Acc. c. inf.—Literally, to no one—deserving well of. *To deserve well of*, bene mereri de.—<sup>2</sup> Law—right. jus.—<sup>3</sup> *Abandoned*, perditus.—<sup>4</sup> Abl.—<sup>5</sup> *Courage*, animus.—<sup>6</sup> Prep.—<sup>7</sup> Subj.—<sup>8</sup> Plural.—<sup>9</sup> *Settled*, compositus.—<sup>10</sup> *Anything*, quidquam; for the meaning is, that *nothing* ought to be done.—<sup>11</sup> *By*, per.—<sup>12</sup> *Xenophon*, *Xenophontis*.—<sup>13</sup> *Very useful*, perutilis.—<sup>14</sup> *Confinis*.—<sup>15</sup> *Troas*, *Troædis*.—<sup>16</sup> Participle in -dus.—<sup>17</sup> Aptus.—<sup>18</sup> *Much more even*, multo etiam magis.—<sup>19</sup> Accommodatus.

## VII. THE DATIVE OF PLACE WHERE.

[Names of towns and small islands are put in the dative to denote the place *where*—as *Romæ*, ‘at Rome,’ *Athenis*, ‘at Athens;’ and when the name belongs to the second or third declension, it takes the ending *i*—as *Corinthi*, ‘at Corinth,’ *Carthagini*, ‘at Carthage;’ but the third declension sometimes takes the softer form *e*—as *Babylone*, ‘at Babylon.’ If the name of the town has a noun in apposition, the latter commonly takes the preposition *in* with the ablative, but when the word *urbs* or *oppidum* precedes the name of the town, the preposition *in* is almost always employed.

The ending *i* is used to denote the place *where* also in the words *domi*, ‘at home,’ *humi*, ‘on the ground,’ *belli* and *militiæ* (militia), ‘in war.’]

### I.

Babylone mortuus est Alexander. Lacedaemoni erat honestissimum domicilium senectutis. Parva sunt foris arma, nisi est consilium domi. Litterarum studia delectant domi, non impediunt foris. Tu, Cato, mihi videris Latine docero philo-

sophiam et ei quasi civitatem<sup>1</sup> dare, quae quidem adhuc peregrinari Romae videbatur. Cosanus loqui Messanae coepit et queri, se,<sup>2</sup> civem Romanum, in vincula esse conjectum. Non intelligebat miser, nihil interesse,<sup>3</sup> utrum haec Messanae an<sup>4</sup> apud ipsum Verrem in praetorio loqueretur. Litteras Graecas Athenis non Lilybaei, Latinas Romae non in Sicilia didici. Caesar erat Ravennae exspectabatque suis lenissimis postulatis responsa. Anaxagoras, quum Lampsaci moreretur, quaerentibus amicis,<sup>5</sup> velletne,<sup>6</sup> Clazomēnas in patriam, si quid accidisset, auferri: Nihil<sup>7</sup> necesse est, inquit; undique enim ad inferos tantundem viae est. Arpīni in parvo Latii municipio, nati sunt Cicero et Marius.

<sup>1</sup> *Civitas*, citizenship.—<sup>2</sup> *Acc. c. inf.*—<sup>3</sup> *Nihil interesse*, that it did not matter.—<sup>4</sup> *Utrum*—*an*, whether—or.—<sup>5</sup> *Quaerentibus amicis*; dative after *inquit*.—<sup>6</sup> *Velletne*, whether he wished.—<sup>7</sup> *Nihil*; translate—*not at all*.

## II.

At Ephesus, a city of Asia Minor, was a splendid temple of Diana. There was one<sup>1</sup> Arganthonius at Cadiz,<sup>2</sup> who reigned eighty years, and<sup>3</sup> lived one hundred and twenty. The law of right reason was not one law at Rome, another at Athens; one now, another afterwards.<sup>4</sup> Pompey remained at Brundisium with<sup>5</sup> twenty cohorts. Tarquinius took part in<sup>6</sup> all public and private counsels, in peace and in war. Horace<sup>7</sup> was born at Venusia, a small town of Apulia. Dionysius, the tyrant, when<sup>8</sup> expelled from Syracuse, taught boys at Corinth. Tullus Hostilius thought that<sup>9</sup> the bodies of the youth were healthier in the field than at home. Catullus was born at Verōna; Livy<sup>10</sup> at Padua; Virgil<sup>11</sup> at Andes,<sup>12</sup> a village near Mantua. Many Roman money-changers<sup>13</sup> lived<sup>14</sup> at Pergāmus, Smyrna, Tralles,<sup>15</sup> Apamēa, Adramyttium, and in other towns of Asia Minor.

<sup>1</sup> *One*, quidam.—<sup>2</sup> *Gades*, Gadium.—<sup>3</sup> *Omit and*.—<sup>4</sup> *Afterwards*, posthac.—<sup>5</sup> *Prep.*—<sup>6</sup> *To take part in*, interesse.—<sup>7</sup> *Horatius*.—<sup>8</sup> *Omit when*.—<sup>9</sup> *Acc. c. inf.*—<sup>10</sup> *Livius*.—<sup>11</sup> *Virgilius*.—<sup>12</sup> *Andes*, Andium.—<sup>13</sup> *A money-changer*, negotiator.—<sup>14</sup> *To live*, morari.—<sup>15</sup> *Tralles*, Trallium.

## VIII. THE ETHICAL DATIVE, AND THE DATIVE OF PURPOSE OR EFFECT.

[The datives *mihi*, *tibi*, *sibi*, and *nobis*, are often used in expressions of astonishment and censure, and in lively questions. This dative, which is still more common in Greek, is called the *Ethical Dative*.

The dative is employed to denote the purpose anything serves, or the effect it produces, especially after *esse*, *do*, *habeo*, *mitto*, *venio*, *pono*, *duco*, *verto*, *tribuo*, which verbs are often accompanied also by the ordinary dative of the indirect object.

*Note.* After a transitive verb, the accusative is sometimes found instead of this dative—as *librum mihi donum dedit*, for *dono*.]



## I.

Verri hominum innocentium sanguis non modo voluptati sed etiam quaestui fuit. Tua, M. Tulli, plurimis fuit auxilio vox et defensio. Flumen aliis verborum volubilitasque cordi est, qui ponunt in orationis celeritate eloquentiam. Distincta alios et interpuncta intervalla, morae respirationesque delectant. His de rebus, tantis tamque atrocibus, neque satis me<sup>1</sup> commode dicere, neque satis graviter conqueri, neque satis libere vociferari posse intelligo. Nam commoditati ingenium,<sup>2</sup> gravitati aetas, libertati tempora sunt impedimento. Optima haereditas a patribus traditur liberis omnique patrimonio praestantior gloria virtutis rerumque gestarum, cui dedecori esse nefas et vitium judicandum est. Arsanes vastat Ciliciam igni ferroque, ut hosti solitudinem faciat; quidquid usui esse potest, corrumpit. Quid sibi hic vestitus quaerit? quid est, quod<sup>3</sup> laetus sis? quid tibi vis?

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Ingenium*, my abilities; that is, here, the pooriness of my abilities.—<sup>3</sup> *Quid est, quod*, why is it that.

## II.

Plato thought that<sup>1</sup> the union<sup>2</sup> of power<sup>3</sup> and wisdom might<sup>4</sup> redound to the welfare<sup>5</sup> of states. That<sup>6</sup> the same person blames my sorrow and<sup>7</sup> my mirth,<sup>8</sup> is a great proof that<sup>1</sup> I have been moderate in<sup>9</sup> both. Go on<sup>10</sup> as you are doing, and devote yourselves to the study in<sup>9</sup> which you are engaged,<sup>11</sup> that<sup>12</sup> you may be an honour to yourselves, that you may be useful<sup>13</sup> to your friends, and profitable<sup>14</sup> to the state. Murena was of great assistance<sup>15</sup> to his father in<sup>9</sup> dangers, was a source of consolation<sup>16</sup> to him in<sup>9</sup> his labours, and of congratulation<sup>17</sup> in<sup>9</sup> victory. I have received two letters from<sup>9</sup> you, which was a proof to me of your diligence. Fabius Pictor was not honoured at Rome for painting.<sup>18</sup> I do not think that<sup>1</sup> his own safety and fortunes ever occasioned any one so much care<sup>19</sup> as the honour of Milo has occasioned me. The state of your health<sup>20</sup> causes us great anxiety.<sup>19</sup> Severity is<sup>21</sup> hateful<sup>22</sup> to most persons. What means this shouting? what the assembled men? What have I to do with these trifles?<sup>23</sup>

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Union*, conjunctio.—<sup>3</sup> *Power*, potestas.—<sup>4</sup> *Posse*.—<sup>5</sup> *Welfare*, salus.—<sup>6</sup> *That*, quod.—<sup>7</sup> Literally, the same person my mirth.—<sup>8</sup> *Mirth*, jocus.—<sup>9</sup> *Prep.*—<sup>10</sup> *To go on*, pergere.—<sup>11</sup> Literally, in which you are.—<sup>12</sup> *That*, ut.—<sup>13</sup> *Utilitas*.—<sup>14</sup> *Emolumentum*.—<sup>15</sup> *Adjumentum*.—<sup>16</sup> *Solatium*.—<sup>17</sup> *Gratulatio*.—<sup>18</sup> Literally, what (quod) he painted was not an honour (laus) to Fabius, &c.—<sup>19</sup> *Cura*.—<sup>20</sup> *The state of one's health*, valetudo.—<sup>21</sup> Literally, is wont to be.—<sup>22</sup> *Odium*.—<sup>23</sup> Literally, what (are) these trifles (ineptiae) to me.

IX. THE DATIVE FOR THE ABLATIVE WITH *AB* OR *A*.

[With passive verbs the agent is sometimes expressed by the dative, in imitation of the Greek instrumental dative, instead of the ablative with *ab* or *a*. This is done oftener in poetry than in prose, and with the compound tenses rather than with the simple ones, and is, moreover, the regular construction after the participle in *-dus*.]

## I.

Mihi uni cum omnibus improbis aeternum video bellum esse susceptum.<sup>1</sup> Vos, Quirites, vestra tecta custodiis vigiliisque defendite; mihi, ut urbi, sine vestro metu ac sine ullo tumultu, satis esset praesidii, consultum ac provisum est. Huic te<sup>1</sup> unum tanto adjumento esse posse intelligo, ut nihil sit praeterea nobis requirendum. Delenda vobis est illa macula. Dicendi virtus,<sup>2</sup> nisi ei, qui dicit, ea, de quibus dicit, percepta sint, exstare non potest. Necesse est, qui ita dicat, ut a multitudine probetur, eundem et doctis probari. Epicurus judicia rerum in sensibus ponit, quibus si semel aliquid falsi<sup>3</sup> pro vero probatum sit,<sup>4</sup> sublatum esse<sup>1</sup> omne iudicium veri et falsi putat. Mihi non tam copia quam modus in dicendo quaerendus est.

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Dicendi virtus*, excellence in oratory.—<sup>3</sup> *Aliquid falsi*, anything false.—<sup>4</sup> The dative, in such a sentence as this, may be otherwise explained; for we can say, *probare aliquid alicui*, to prove, or make anything seem right, to any one.

## II.

Who that has heard the name of the Roman people, has not heard of the integrity, virtue, and good faith of Deiotarus?<sup>1</sup> Meantime the daughter was sought in vain by the trembling mother over<sup>2</sup> all lands, over<sup>2</sup> all the deep.<sup>3</sup> No cities were inhabited by the Germans. Your love for<sup>4</sup> me is well perceived by me. Pittheus sent me into the lands formerly governed<sup>5</sup> by his father. What ought<sup>6</sup> we to do? All ought<sup>6</sup> to labour in<sup>7</sup> this cause.

<sup>1</sup> Literally, by whom have the integrity, &c., not been heard.—<sup>2</sup> Abl.—<sup>3</sup> *The deep*, profundum.—<sup>4</sup> *For*, erga.—<sup>5</sup> *To govern*, regnare, which is sometimes used by the poets as a transitive verb.—<sup>6</sup> Participle in *-dus*.—<sup>7</sup> Prep.

## THE GENITIVE.

## I. THE GENITIVE IN GENERAL.

[A noun limiting the meaning of another noun, and supplying the place of an adjective, is put in the genitive—as *castra hostium*, i. e., *castra hostilia*, 'the enemy's camp.'

*Note.* The limiting noun may be omitted when it has been already expressed or can easily be supplied—as *Flebat pater de filii morte, de patris filius*; and sometimes, though rarely, the place of the noun is supplied by *hic* or *ille*—as *nullam virtus aliam mercedem desiderat praeter hanc laudis*.]

## I.

Rerum copia verborum copiam gignit. In bestiis sunt humanarum quaedam simulacra virtutum. Opinionum commenta delet dies, naturae judicia confirmât. Comoedia est imitatio vitae, speculum consuetudinis, imago veritatis. Animi lineamenta sunt pulchriora quam corporis. Ponas personam amici, quum induis iudicis. Contrariorum contraria sunt consequentia. Multi nomen tantum virtutis usurpant; quid ipsa valeat, ignorant. Aguntur certissima populi Romani vectigalia et maxima, quibus amissis,<sup>1</sup> et pacis ornamenta et subsidia belli requiretis. Haec vobis provincia, Quirites, si et belli utilitatem et pacis dignitatem sustinere vultis, non modo a calamitate, sed etiam a metu calamitatis est defendenda. Currum Jovi sacratum albentes vehebant equi; hos eximiae magnitudinis equus, quem Solis appellabant, sequebatur. Et sensibus eadem omnia comprehenduntur, et ea, quae movent sensus, itidem movent omnium. Themistocles, quum ei Simonides, aut quis alius artem memoriae polliceretur, oblivionis, inquit, mallem; nam meminî etiam quae nolo, oblivisci non possum quae volo. Eam animi durtiam, sicut corporis, quod, quum uritur, non sentit, stuporem potius quam virtutem putarem.

<sup>1</sup> Ablative absolute.

## II.

The fruit of a whole year is often lost by one rumour of danger, and by one alarm<sup>1</sup> of war. The natural food,<sup>2</sup> as it were,<sup>3</sup> of our minds is the consideration and contemplation of nature. The inventions of necessity are more ancient than those<sup>4</sup> of pleasure. The chief good of cattle and of man can<sup>5</sup>

<sup>1</sup> Alarm, terror.—<sup>2</sup> Food, pabulum.—<sup>3</sup> As it were, quidam; literally, a kind of food, a certain food.—<sup>4</sup> Omit those.—<sup>5</sup> Posse.

in no way<sup>6</sup> seem to me to be the same. The pleasures and pains of the mind are greater than those of the body. New names must be made<sup>7</sup> for new things. The danger in the one quarter<sup>8</sup> has been warded off. There are two arts which can<sup>5</sup> place men in the highest rank<sup>9</sup> of dignity: the one, that of a good general; the other, that of a good orator: for by the latter, the ornaments of peace are retained; by the former, the dangers of war are repelled. There are innumerable dissimilarities in nature and manners. Many are the monuments of your clemency; but chiefly the safety<sup>10</sup> of those whom you have pardoned. There are two kinds of injustice: the one, that of those who do<sup>11</sup> injury; the other, that of those who do not avert injury from<sup>12</sup> those to whom it is done. Tigranes was both himself hostile to the Roman people, and received its most violent<sup>13</sup> enemy, Mithridates, into his kingdom.

<sup>6</sup> *In no way*, nullo modo.—<sup>7</sup> Participle in -*dus*.—<sup>8</sup> *Quarter*, pars.—<sup>9</sup> *Rank*, gradus.—<sup>10</sup> *Safety*, incolumitas; plural.—<sup>11</sup> *To do*, inferre.—<sup>12</sup> *To avert from*, propulsare ab.—<sup>13</sup> *Violent*, acer.

## II. THE OBJECTIVE AND SUBJECTIVE GENITIVE.

[Nouns derived from transitive verbs and having an active meaning are followed by a genitive, called *objective* when it is the object of the action implied in the other noun—as *accusatio sceleratorum*, 'the accusation of criminals,' subjective when it denotes the *subject* or *agent* of such action—as *postulatio Tuberonis*, 'Tubero's demand.']

### I.

Magna est admiratio copiose sapienterque dicentis. Jucunda memoria est praeteritorum malorum. Doloris omnis privatio recte nominata est voluptas. Ipsa detractio molestiae consecutionem affert voluptatis. Qui exisse ex potestate<sup>1</sup> dicuntur, idcirco dicuntur, quia non sunt in potestate mentis, cui regnum totius animi a natura tributum est. Voluptas est illecebra turpitudinis. Caesar apud milites concionatur; omnium temporum injurias<sup>2</sup> inimicorum in se commemorat. Si quis est invidiae metus, num<sup>3</sup> est vehementius severitatis ac fortitudinis invidia quam inertiae ac nequitiae pertimescenda? Hasdrubalem barbarus quidam, ob iram interfecti ab eo domini, obtruncavit. Nunc et fortunae gravissimo percussus vulnere et administratione reipublicae liberatus, doloris medicinam a philosophia peto, et otii oblectationem hanc

<sup>1</sup> *Exisse ex potestate*, to be (to have gone) out of one's mind.—<sup>2</sup> Here limited by two genitives.—<sup>3</sup> *Num*; interrogative particle, used when an answer is expected in the negative.

honestissimam judico. Alexander non tam mortis quam belli remedium<sup>4</sup> quaerebat.

<sup>4</sup> *Remedium mortis*, a remedy against death; *belli*, for war — that is, which should enable him to carry on the war.

## II.

The effect of eloquence is the approbation of the audience.<sup>1</sup> Sweet<sup>2</sup> is the recollection of past labours. The removal<sup>3</sup> of pain causes<sup>4</sup> the succession<sup>5</sup> of pleasure. Let not<sup>6</sup> the great love of L. Flaccus for all good citizens, his great zeal for the republic, prove<sup>7</sup> a misfortune to him. Not the fear of punishment, but the warning<sup>8</sup> of duty, is the best incitement to virtue. We have not obtained from<sup>9</sup> thee the acquittal of the fault, but pardon for the offence. Patience is the best remedy against pain. The hope of impunity is the greatest allurement to sinning.<sup>10</sup> Your father was a witness of my great love for you. The recollection of their past life is very pleasant to many. Confidence in our strength gives us courage.

<sup>1</sup> *Audience*, (those) hearing.—<sup>2</sup> *Sweet*, *suavis*.—<sup>3</sup> *Removal*, *amotio*.—<sup>4</sup> *To cause*, *efficere*.—<sup>5</sup> *Succession*, *successio*.—<sup>6</sup> *Let not*, *ne*, with subj.—<sup>7</sup> *Esse*.—<sup>8</sup> *Warning*, *admonitio*.—<sup>9</sup> *Prep.*—<sup>10</sup> *Gerund*.

## III. THE EXPLICATIVE GENITIVE.

[A noun is sometimes followed by another in the genitive which conveys the same idea but adds a more specific explanation of it; such genitive being little more than a noun in apposition—as *arbor fici*, ‘a fig-tree.’]

*Note.* When the name of a town is preceded by *urbs*, *oppidum*, or *civitas*, it is commonly put in apposition to the latter — as *urbs Roma*, but in a few instances, mostly poetical, the proper name is put in the genitive—as *urbs Buthroti*, ‘the city of Buthrotum.’]

## I.

Ambiguum est nomen invidiae, quoniam non in eo, qui invidet, solum dicitur, sed etiam in eo, cui invidetur. Cato quasi cognomen jam habebat in senectute sapientis. In homine inest tanquam obrutus quidam divinus ignis ingenii et mentis. Nemo, qui fortitudinis gloriam consecutus est, insidiis et malitia laudem est adeptus. Tigranes amicitiae nomen ac societatis, quod armis violarat, id precibus est consecutus. Sceleris poena tristes et, praeter eos eventus qui sequuntur, per se ipsa maxima est.



## II.

He who desires<sup>1</sup> to know<sup>2</sup> the force and nature and causes of all things, divine and human, is called by the name of philosopher. A mind prepared for danger, if it is impelled by its own desire, not by the common advantage, ought to have the name of audacity rather than<sup>3</sup> of valour. By the word *voluptas*, all who know Latin understand<sup>4</sup> two things—joy in<sup>5</sup> the mind, and a sweet sensation<sup>6</sup> of pleasure<sup>7</sup> in<sup>5</sup> the body. I exhort you greatly to read<sup>8</sup> not only my orations, but also these books on philosophy. Hannibal crosses the Pyrenees,<sup>9</sup> and pitches his camp near the town of Illibēris.

<sup>1</sup> To desire, *studēre*.—<sup>2</sup> To know, *nosse*.—<sup>3</sup> Rather than, *potius quam*.—<sup>4</sup> To understand by a word, *verbo* (dative) *subjicere*.—<sup>5</sup> Prep.—<sup>6</sup> Sensation, *commotio*.—<sup>7</sup> Pleasure, *jucunditas*.—<sup>8</sup> To read, *ut legas*.—<sup>9</sup> The Pyrenees, *Pyrenaei montes*.

## IV. THE PARTITIVE GENITIVE.

[A noun denoting the whole is put in the genitive after words denoting a part; as after the nominative or acc. singular neut. of adjectives indicating quantity; after the adverbs *satis*, *abunde*, *affatim*, *partim*, *nimis*, *nimum*, *parum*, which are used as nouns in the nom. and acc., but never with prepositions; after all words denoting a part of a whole, whether nouns, adjectives, numerals, or pronouns, and especially the superlative of adjectives.

*Note.* After the words last specified, but rarely after *nouns*, instead of the genitive we often find *ex* or *de*, and sometimes even *inter*, or *in* with the ablative—as *unus e multis*, but *pars militum*.]

## I.

*Justitia nihil expetit praemii, nihil pretii. Si quid auctoritatis in me est, ea<sup>1</sup> apud eos utar, qui eam mihi dederunt. Altera pars multo plus firmamenti ac roboris habebat. Lucullus partem militum dimisit, partem Glabrioni tradidit. Nec cuiquam bono mali quidquam evenire potest, nec vivo nec mortuo, nec unquam ejus res a diis immortalibus negligentur. Carbo in exercitationibus commentationibusque multum operae solitus est ponere. In hac causa ita me multa perturbant, ut, quantum mea fides studii mihi afferat ad salutem Deiotari defendendam, tantum facultatis timor detrahat. Omnis cura mea solet in hoc versari semper, si possim, ut boni aliquid efficiam dicendo, sin id minus, ut certe ne quid mali. Roscius plus fidei quam artis, plus veritatis quam disciplinae possidet in se. Peducaeus tum<sup>2</sup> doctus est, tum omnium vir optimus et justissimus. Quam multi essent de victoribus, qui te cru-*

<sup>1</sup> *Uti* governs the ablative.—<sup>2</sup> *Tum—tum*, both—and.

delem esse vellent, quum etiam de victis reperiantur!<sup>3</sup> Ecquid causae fuit, cur ei hoc denegares?

<sup>3</sup> Supply *qui te crudelem esse velint*.

## II.

I think that<sup>1</sup> there is in you courage and perseverance enough. The form<sup>2</sup> of man is the most beautiful of all. Mithridates, in his flight,<sup>3</sup> left a very great quantity<sup>4</sup> of gold and silver in<sup>5</sup> Pontus. I think that<sup>1</sup> this is sufficient praise. You think that<sup>1</sup> nothing new ought<sup>6</sup> to be done against the examples and customs of our ancestors. What is more sacred than the house of each of the citizens? Epicurus thinks that<sup>1</sup> the wise man has always more pleasure than pain. It is better that<sup>1</sup> any one of the limbs perish,<sup>7</sup> than the whole body. Flee! here are tears and mourning enough even without thy death. The Allobroges, who had their villages and possessions on the other side of<sup>8</sup> the Rhone, betake<sup>9</sup> themselves to Caesar in flight, and show<sup>10</sup> him that<sup>1</sup> they had<sup>11</sup> nothing left except the soil. Ariovistus said that<sup>1</sup> it seemed amazing<sup>12</sup> to him what business<sup>13</sup> either Caesar or the Roman people at all<sup>14</sup> had<sup>11</sup> in<sup>5</sup> his Gaul, which he had conquered<sup>15</sup> in war. Aristotle<sup>16</sup> calls friendship the most agreeable of all human connections. Hephaestion was far the dearest of all Alexander's friends.<sup>17</sup> P. Cornelius Scipio had two sons, of whom the elder defeated Hannibal near Zama; the younger, Antiochus at Magnesia.

<sup>1</sup> Acc. c. inf.—<sup>2</sup> Form, figura.—<sup>3</sup> In his flight, fugiens.—<sup>4</sup> Quantity, vis.—<sup>5</sup> Prep.—<sup>6</sup> Participle in -us.—<sup>7</sup> To perish, interire.—<sup>8</sup> On the other side of, trans.—<sup>9</sup> To betake, recipere.—<sup>10</sup> To show, demonstrare.—<sup>11</sup> Esse.—<sup>12</sup> Amazing, mirus.—<sup>13</sup> Business, negotium.—<sup>14</sup> At all, omnino.—<sup>15</sup> Subjunctive.—<sup>16</sup> Aristotle, Aristotèles.—<sup>17</sup> Literally, was the dearest of all friends to Alexander.

## III.

Quid mali aut sceleris fingi aut excogitari potest, quod non Catilina conceperit? Nihil in vita vidit calamitatis Cluentius, nullum periculum mortis adiit, nihil mali timuit, quod non totum a matre esset profectum.<sup>1</sup> Amicitiae, consuetudines, vicinitates, clientelae, ludi denique et dies festi quid haberent voluptatis, carendo magis intellexi quam fruendo. Dici vix potest, quid voluptatis ipsa patria habeat. In meis rebus nihil est sane novi. Callidius non fuit orator unus e multis, potius inter multos prope singularis fuit. Hoc nobis voluntatis accidit, ut artem dicendi perscriberemus. O dii immortales! ubinam gentium sumus? quam rempublicam habemus? in qua urbe vivimus? Quid tibi, si sine me fatis erepta fuisses,

<sup>1</sup> *Proficisci a*, to proceed from, to originate with.

nunc animi, miseranda, foret? Noster exercitus ceperat urbem ex Tigranis regno.

## IV.

He has riches enough, who is contented. Collatia, and whatever land belonged to Collatia, was taken from the Sabines. There is often more evil in fearing,<sup>1</sup> than in the very thing<sup>2</sup> which is feared. Aristides determined<sup>3</sup> how much money each state should give. My cause was already in that position,<sup>4</sup> that<sup>5</sup> it seemed to raise<sup>6</sup> its eyes and live. I speak of<sup>7</sup> your letters, of which<sup>8</sup> I have received many. There were more of the prisoners<sup>9</sup> than of the slain. Most of you know my parents. Wherever on earth there is a man, there the eye of God sees him. Epaminondas went to that pitch of love for the truth, that<sup>6</sup> he never spoke falsely even in jest.<sup>9</sup>

<sup>1</sup> Gerund.—<sup>2</sup> *The very thing*, illud ipsum.—<sup>3</sup> *To determine*, constituere.—<sup>4</sup> *In that position*, eo loci, without the preposition.—<sup>5</sup> *That*, ut, with subj.—<sup>6</sup> *To raise*, erigere.—<sup>7</sup> *Of*, de.—<sup>8</sup> *Of which*—many, strictly, which many; the adjective in this case not being participative.—<sup>9</sup> Literally, that he did not even in jest speak falsely. *To speak falsely*, mentiri. *Not even*, ne—quidem.

## V. THE GENITIVE OF QUALITY.

[A noun denoting the nature, quality, size, or extent of an object, and accompanied by an adjective, whether numeral, participle or pronoun, is put in the genitive after such object, and is called *the genitive of quality*—as *vir magni ingenii*.

*Note.* *Homo ingenii*, the genitive of quality *without an adjective*, would be wrong. If an adjective is not added to the noun, then the noun must not be used, but the adjective must take the place of both—as *ingeniosus homo*.

When the gen. of quality stands in the predicate with *esse*, *feri*, or *haberi*, it depends on the subject of the verb, or that word mentally supplied—as *est* or *habetur vir magni ingenii*; *classis fuit trecentarum navium*.

Instead of the gen. of quality, the abl. is sometimes used; the distinction being that the gen. denotes an essential, the abl. an accidental property—as *est homo maximi animi*, 'of very great mind;' *est bono animo*, 'of good courage.']

## I.

Haec exempla profecta sunt a Q. Catuli atque a ceterorum ejusdem dignitatis amplissimorum hominum auctoritate. Zenonis sententiae et praecepta sunt ejusmodi: sapientem<sup>1</sup> gratia<sup>2</sup> nunquam moveri, nunquam cujusquam delicto ignoscere, neminem<sup>1</sup> misericordem esse nisi stultum et levem.

<sup>1</sup> Acc. c. Inf.—<sup>2</sup> Ablative.

Fama est, Hannibalem<sup>1</sup> annorum ferme novem jurejurando adactum esse, se<sup>1</sup> hostem fore populo Romano. Hasdrubal mirae artis erat in sollicitandis gentibus imperioque suo jungendis.

## II.

Lucius Torquatus was a man of the greatest courage, of the greatest wisdom, and of singular constancy. The Emperor Titus was a man of such kindness<sup>1</sup> and liberality, that<sup>2</sup> he refused<sup>3</sup> nobody anything.<sup>4</sup> The Peloponnesian<sup>5</sup> war lasted<sup>6</sup> almost thirty years. The pyramid of Cheops, king of Egypt, was eight hundred feet high.<sup>7</sup>

<sup>1</sup> Kindness, facilitas.—<sup>2</sup> That, ut, with imp. subj.—<sup>3</sup> To refuse, denegare.—<sup>4</sup> Observe that this is a negative clause.—<sup>5</sup> Peloponnesian, Peloponnesiäcus.—<sup>6</sup> Lasted, was of.—<sup>7</sup> Had a height of.

## VI. THE GENITIVE WITH ADJECTIVES.

[The genitive follows many adjectives as a complement denoting that in respect of which the quality exists; as present participles of transitive verbs, used as adjectives, and adjectives in *-ax* derived from such verbs; adjectives denoting desire, knowledge, experience, remembering, control, participation, and their opposites.

*Note.* Adjectives signifying fulness, abundance, or want, are followed by the gen. or abl., but *inops*, 'poor,' and *plenus*, 'full,' commonly by the genitive. *Similis* and *dissimilis* are used both with the gen. and dat.; so also *proprius*, but its neuter in the sense of *property* or *peculiarity* generally takes the genitive.]

## I.

Animus est particeps trium temporum; corpore autem praesentia sola sentiuntur. Flaccus erat constantissimus senator, justissimus praetor atque amantissimus reipublicae civis. Semper appetentes gloriae praeter ceteras gentes atque avidi laudis fuistis. Pythagoras dixit, alios gloriae servire,<sup>1</sup> alios pecuniae, raros esse<sup>1</sup> quosdam, qui, ceteris omnibus pro nihilo habitis,<sup>2</sup> rerum naturam studiose intuerentur; hos se appellare<sup>1</sup> sapientiae studiosos, id est, philosophos. Litteras, quas me sibi misisse<sup>1</sup> dixit, recitavit homo et humanitatis expers et vitae communis ignarus. Tu mihi in publica re socius et in privatis omnibus conscius et omnium meorum sermonum et consiliorum particeps esse soles. Fuit hoc quondam proprium populi Romani, longe a domo bellare et propugnaculis<sup>3</sup> imperii sociorum fortunas, non sua tecta defendere.

<sup>1</sup> Acc. c. inf.—<sup>2</sup> Abl. abs.—<sup>3</sup> Ablative; with the.



## II.

Darius, unable to bear<sup>1</sup> the truth, ordered Charidemus to be dragged away to<sup>2</sup> capital punishment. The soldiers, unmindful of themselves, complained that<sup>3</sup> Alexander, at once<sup>4</sup> their king and comrade, was being torn from<sup>5</sup> them. Reason makes man desirous of men. Man alone of so many kinds of animals is partaker, while<sup>6</sup> all the others are destitute, of reason and thought. Thales said that<sup>7</sup> the gods see all things; that all things are full of the gods. It is common to all arts to use terms of their own.<sup>7</sup> This question about duty is common to all philosophers. It is proper to a calm<sup>8</sup> and considerate judge, to seek reasons for pardoning,<sup>9</sup> not occasions of punishing.<sup>9</sup>

<sup>1</sup> Impatiens.—<sup>2</sup> To drag away to, abstrahere ad.—<sup>3</sup> Acc. c. inf.—<sup>4</sup> At once, idem.—<sup>5</sup> To tear from, divellere a.—<sup>6</sup> While, quum, with subj.—<sup>7</sup> Terms, words; terms of their own, their own terms; abl. after uti.—<sup>8</sup> Calm, lentus.—<sup>9</sup> Gerund.

## III.

Alexandrum exspiranti similem ministri manu excipiunt, nec satis compotem mentis in tabernaculum deferunt. Ipse aër, qui natura<sup>1</sup> est maxime frigidus, minime est expers caloris. Est animus in partes distributus duas, quarum altera rationis est particeps, altera expers. Murena erat cupidissimus otii, studiosissimus bonorum, acerrimus contra seditionem, fortissimus in bello. Industrios homines Graeci studiosos vel potius amantes doloris appellant; nos commodius laboriosos.<sup>2</sup> Aliud est enim laborare, aliud dolere. Nemo erit immemor meorum, non dicam in bonos meritorum, sed bonorum in me. Si omne beatum est, cui nihil deest, et quod in suo genere expletum atque cumulatam est, idque virtutis est proprium, certe omnes virtutis compotes beati sunt. Sulpicius non magis juris consultus quam justitiae fuit. Pater contigit ora nati sui medicamine sacro, et fecit patientia rapidae<sup>3</sup> flammae. Apronium in provincia tota Verres, quum undique nequissimos homines conquisivisset et quum ipse secum sui similes duxisset non parum multos, nequitia, luxuria, audacia<sup>4</sup> sui simillimum judicavit.

<sup>1</sup> Natura; abl., by nature, naturally.—<sup>2</sup> Supply eos appellamus.—<sup>3</sup> Rapidus, swift; that is, swiftly seizing, consuming.—<sup>4</sup> Ablatives after simillimum.

## IV.

It is peculiar to the Academy to approve of those things which seem most probable.<sup>1</sup> Those things are not useful which most seem so,<sup>2</sup> because they are full of disgrace and

<sup>1</sup> Probable, like the truth (verum).—<sup>2</sup> Omit so.



baseness. We are all partakers of reason, and of that excellence, by which we surpass the beasts. It is proper to bravery and greatness of soul, to fear nothing. Solitude and a life without friends are full of snares and fear. It is to be wished<sup>3</sup> that<sup>4</sup> those, who preside over the state, were like the laws, which are led to punish<sup>5</sup> not by anger, but by justice. The exercise of this faculty of refuting<sup>6</sup> is peculiar to the orator. Nothing is more like madness than anger, which Ennius has well called the beginning of madness. We have the firmest hold of<sup>7</sup> those things which we have learned in youth.<sup>8</sup>

<sup>3</sup> Participle in *-dus*.—<sup>4</sup> *That*, ut, with the present subj.—<sup>5</sup> *To punish*, ad puniendum.—<sup>6</sup> Gerund. *To refute*, refellere.—<sup>7</sup> Tenax.—<sup>8</sup> *Youth*, rudes anni.

## VII. THE GENITIVE WITH ESSE.

[*Sum* and *fio* are followed by the genitive denoting that to which any thing *belongs* or *comes to belong*: so *facio*, 'I make belong to.' The genitive after *sum* often designates that to which anything is proper or becoming, but instead of the genitive of the substantive pronouns, the corresponding adjective is used—as *Est meum, quid sentiam, exponere*.]

## I.

Eloquentiae est tractare animos et omni modo permovere. Si oratoris nihil vis esse,<sup>1</sup> nisi composite, ornate, copiose eloqui, quaero, id ipsum qui<sup>2</sup> possit assequi sine ea scientia, quam ei non concedis? Est boni oratoris multa auribus accepisse, multa vidisse, multa animo et cogitatione, multa etiam legendo percurrisse. Magni est ingenii revocare mentem a sensibus et cogitationem a consuetudine abducere. Mandare<sup>1</sup> quemquam<sup>3</sup> litteris cogitationes suas, qui eas nec disponere nec illustrare possit, nec delectatione aliqua allicere lectorem, hominis est intemperanter abutentis otio et litteris.<sup>4</sup> Hoc doctoris intelligentis est, videre quo ferat natura sua quemque. Zeno putat viri non esse<sup>1</sup> neque exorari neque placari. Jam me Pompeii totum esse<sup>1</sup> scis. Quotiescunque dico, toties mihi videor in iudicium venire non ingenii solum, sed etiam virtutis atque officii, ne aut id profiteri videar, quod non possum implere, quod est impudentiae, aut id non efficere,<sup>5</sup> quod possum, quod est aut perfidiae aut negligentiae. Rudem esse omnino in nostris poetis aut inertissimae segnitiae est aut fastidii delicatissimi. Milētus facta est Alexandri Magni. Caesar respondit se non iudicare<sup>1</sup> Galliam potius esse<sup>1</sup>

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Qui*, how.—<sup>3</sup> *Quemquam*; it is implied that no one should do it.  
—<sup>4</sup> *Abuti* takes the abl.—<sup>5</sup> Supply *videar*.

Ariovisti quam populi Romani. Id maxime quemque decet, quod est cujusque suum maxime. Statuere, quis sit sapiens, vel maxime videtur esse sapientis. Propter metum praesidium relinquere est ignaviae. Propter avaritiam clam depositum non reddere est injustitiae. Propter temeritatem male rem gerere est stultitiae. Est fidei pietatisque nostrae declarare fortissimis militibus, quam memores simus quamque grati. Hoc genus celandi, quale sit et cujus hominis, quis non videt? Certe non aperti, non simplicis est, non ingenui, non justī, non viri boni; versuti potius, obscuro, astuti, fallacis, malitiosi, veteratoris, vafri. Hoc sentire prudentiae est, facere fortitudinis; et sentire vero et facere perfectae cumulataeque virtutis. Vestrum est hoc, iudices, vestrae dignitatis, vestrae clementiae.

## II.

These studies are suitable for all times, ages, and places. It is for your humanity to protect<sup>1</sup> this great number of citizens from misfortune; it is for your wisdom to see that<sup>2</sup> the misfortune of many citizens cannot be without influence on<sup>3</sup> the commonwealth. The management<sup>4</sup> of so great matters scarcely seems to belong to human wisdom. At the time<sup>5</sup> of Augustus, almost all the world<sup>6</sup> belonged to the Romans. It is the duty of a good man to pity. It is natural for any man to err; for none but for a fool to persist in<sup>7</sup> error. All these things require only ordinary<sup>8</sup> abilities,<sup>9</sup> but the greatest practice. All that belongs to me, belongs also to my friends. This very thing is the proof of a great orator, to seem a great orator<sup>10</sup> to the people. Fear refers to a future, as misery to a present evil. It is a sign of greater wisdom to take care that no<sup>11</sup> such thing happen,<sup>12</sup> but not less a sign of courage to bear it bravely, if it has happened.<sup>12</sup> It is the part of one wise too late,<sup>13</sup> when he is<sup>12</sup> entangled<sup>14</sup> by his folly, to extricate himself in whatever way he may be able. An injury is done in two ways, either by fraud or by force; fraud seems suitable to a fox, force to a lion. All beyond the Ebro, except the Saguntines, belonged to the Carthaginians. It is a proof of foolish arrogance to think that<sup>2</sup> there is nothing in all the world better than one's self.<sup>15</sup> Nothing is a proof of so narrow and little a mind as to love riches. To despise riches, and to hold them as<sup>16</sup> nothing, in comparison<sup>17</sup> with the common advantage, is a proof of a great and lofty mind. It is

<sup>1</sup> To protect, prohibere. — <sup>2</sup> Acc. c. inf. — <sup>3</sup> Without influence on, disjoined from, sejunctus a. — <sup>4</sup> Management, gubernatio. — <sup>5</sup> Abl. — <sup>6</sup> World, orbis terrae or terrarum. — <sup>7</sup> Prep. — <sup>8</sup> Ordinary, mediocris. — <sup>9</sup> Abilities, ingenium. — <sup>10</sup> Accusative. — <sup>11</sup> That nothing, nequid. — <sup>12</sup> Subj. — <sup>13</sup> Wise too late, sero sapiens. — <sup>14</sup> To entangle — to extricate, impedire, expedire. — <sup>15</sup> One's self, himself. — <sup>16</sup> As, pro. — <sup>17</sup> In comparison, comparing; accusative of the present participle.

the part of a madman to wish for a tempest in a calm sea,<sup>18</sup> but it is the part of a wise man to meet<sup>19</sup> the tempest by every means.<sup>20</sup> It becomes a great and constant soul not to be confused<sup>21</sup> in difficulties.<sup>22</sup> It becomes a grateful people to reward<sup>23</sup> well-deserving citizens. It becomes a brave man not to be moved even<sup>24</sup> by punishments to repent<sup>25</sup> of having<sup>26</sup> acted bravely. It is the part of a great nature always to hope; but to struggle<sup>27</sup> in vain, betrays the greatest folly.

<sup>18</sup> *In a calm sea*, in tranquillo.—<sup>19</sup> *To meet*, subvenire.—<sup>20</sup> *Means*, ratio.—<sup>21</sup> *To confuse*, perturbare.—<sup>22</sup> *In difficulties*, in rebus asperis.—<sup>23</sup> *To reward*, praemiis afficere.—<sup>24</sup> *Not-even*, ne-quidem.—<sup>25</sup> *To repent*, ut poeniteat.—<sup>26</sup> *Of having*, to have.—<sup>27</sup> *To struggle*, niti.

#### VIII. THE GENITIVE WITH VERBS OF REMEMBERING, PITYING, ACCUSING, &c.

[Verbs of remembering, forgetting, and reminding, as *memini*, *reminiscor*, *recordor* rarely, *obliscor*, *admoneo*, and *commonefacio*, govern the genitive of the object 'remembered,' &c.; but verbs of remembering and forgetting, especially *memini* and *recordor*, are often followed by the accusative instead of the genitive.

*Note.* *Venit mihi in mentem*, being in sense equivalent to *reminiscor*, is sometimes followed by the genitive—as *venit mihi Platonis in mentem*, but the regular construction with the nominative is more common—as *pugna Cannensis venit mihi in mentem*.

*Misereor*, *miseresco*, and the impersonal *miseret*, *miserescit*, *piget*, *poenitet*, *pudet*, *taedet*, are followed by the genitive of the object 'pitied,' &c., and the impersonal verbs also by the acc. of the person 'pitying,' &c.; and when construed with a clause, they take either *quod* and a finite verb, or an infinitive; so the passive *miseretur*, &c.

Verbs of charging, accusing, convicting, condemning, and acquitting, govern the acc. of the person 'charged,' &c., and the gen. of the thing with which he 'is charged,' &c.

*Note.* The verbs *damno* and *condemno* are often joined with the gen. or abl. to denote the penalty—as *damnari capitis* or *capite*, 'to be condemned to death.'

#### I.

Omnia veniebant Antonio in mentem, eaque suo quaeque loco. Nisi tibi aliquem modum tute constitueris, coges me, oblitum nostrae amicitiae, habere rationem meae dignitatis. Non minus saepe mihi in mentem venit potestatis quam aequitatis tuae. Memini, Planci, memini, neque unquam obliviscar illius noctis, quum tibi vigilanti, assidenti, moerenti vana quaedam miser atque inania, falsa spe ductus, profitebar. Manlius capitis damnatus est. Probabo vobis defensionem meam, si id meminieritis, quod oblivisci non potestis, insidiatorem jure

interfici posse.<sup>1</sup> Miseremini familiae, iudices, miseremini fortissimi patris, miseremini filii. Parentibus saepe in mentem venit liberorum absentium. Me meorum factorum atque consiliorum nunquam poenitebit. Catilina admonebat alium egestatis, alium cupiditatis suae, complures periculi aut ignominiae, multos victoriae Sullanae,<sup>2</sup> quibus ea praedae fuerat. Ipsa terra ita mihi parva visa est, ut me imperii nostri, quo quasi punctum ejus attingimus, poeniteret. Saepe majores vestrum, miseriti plebis Romanae, inopiae ejus opitulati sunt. Pudet te avaritiae tuae. Si iniquus es in me iudex, condemnabo eodem ego te crimine; sin me id facere noles, te mihi aequum praebere debebis. Scaevola aliis criminibus condemnatus est.

<sup>1</sup> Acc. c. inf. — <sup>2</sup> *Sullanus, a, um*, of Sulla.

## II.

It is a proof of folly to see the faults of others and to forget one's own. Fools do not remember past blessings,<sup>1</sup> do not enjoy<sup>2</sup> present blessings; only expect future ones. It does not become my age to remember injuries, which, even if I could revenge them, I should prefer<sup>3</sup> to forget. M. Cato occurs to my mind, a most wise man, who lived with<sup>4</sup> the greatest glory, in<sup>4</sup> the greatest labours, even to<sup>5</sup> an extreme<sup>6</sup> old age. Neither we nor others shall repent of our industry. Forgetting my safety, think of<sup>7</sup> yourselves and your children. Zeno thinks that<sup>8</sup> the wise man repents of nothing, is deceived in<sup>4</sup> nothing, never changes his opinion. My native country, your dangers, this city, these temples, occurred to my mind. Call to mind<sup>9</sup> all civil dissensions, and not<sup>10</sup> only those which you have heard of, but those also which you yourselves remember and have seen. It is our duty to forget the dissensions. If any one at Athens had erred<sup>11</sup> unknowingly,<sup>12</sup> he was privately reminded of his duty by the judges. Never shall I forget that night, for it reminds me of the greatest dangers of my life. The soldiers remembered not the war and the dangers, but the plunder and riches. Bocchus, king of Mauritania, had compassion on the fate of his son-in-law, Jugurtha. Every one is ashamed to confess that<sup>8</sup> he has deserved punishment. We have often repented of speaking, never of keeping silence.<sup>13</sup> We are weary of life. You are neither tired nor ashamed of your folly. Lysanias, who was condemned for peculation, lost his property and senatorial name. Torquatus accused P. Sulla of being

<sup>1</sup> *Blessings*, bona. — <sup>2</sup> *To enjoy*, frui, with abl. — <sup>3</sup> *To prefer*, malle. — <sup>4</sup> *Prep.* — <sup>5</sup> *Even to*, usque ad. — <sup>6</sup> *Extreme*, summus. — <sup>7</sup> *To think of*, cogitare de. — <sup>8</sup> *Acc. c. inf.* — <sup>9</sup> *To call to mind*, recordari. — <sup>10</sup> *And not*, neque. — <sup>11</sup> *Subj.* — <sup>12</sup> *Unknowingly*, ignarus. — <sup>13</sup> *To keep silence*, tacere.



implicated<sup>14</sup> in the conspiracy of Catiline.<sup>15</sup> When Anaxagoras was accused of impiety, he was assisted by Pericles. Some were condemned to pay<sup>16</sup> a fine, others were condemned to death. Orestes was accused of matricide, but Apollo acquitted him of this crime. The senate neither acquitted nor convicted the king of the crime. The leading men<sup>17</sup> of the adverse faction were condemned to death.

<sup>14</sup> *Being implicated*, societas.—<sup>15</sup> *Of Catiline*; adj. Catilinarius.—<sup>16</sup> *To pay* is not expressed.—<sup>17</sup> *Leading men*, principes.

## IX. THE GENITIVE OF PRICE.

[The price or value of anything, when stated indefinitely, is expressed by the genitives *magni*, *permagni*, *tanti*, *tantidem*, *quantum*, *quantivis*, *quanticunque*, *pluris*, *plurimi*, *maximi*, *parvi*, *minoris*, and *minimi*, especially after verbs of estimating and valuing; but verbs of selling and purchasing are joined with the ablatives *magno*, *parvo*, *minimo*, *nihilo*, *nonnihil*o.]

*Note.* *Aestimo* may be followed by the genitive or ablative.]

## I.

Platonem magni aestimo, sed Socratem pluris. Nescio amoremne<sup>1</sup> erga me tuum, an animum in rempublicam pluris aestimandum putem. Pluris putare quod utile videatur, quam quod honestum, turpissimum est. Si reperiās hominem, qui aurum pro orichalco aut argentum pro plumbo vendat per errorem atque id emere necessitas coget,<sup>2</sup> utrum dissimulabis et emes parvo an potius indicabis? Theophrastus, quum percontaretur ex anicula quadam, quanti aliquid venderet et respondisset illa atque addidisset: 'Hospes, non possum vendere minoris,' tulit moleste, se non effugere<sup>3</sup> hospitii speciem, quum<sup>4</sup> aetatem ageret Athenis optimeque loqueretur.

<sup>1</sup> *Ne-an*, whether-or.—<sup>2</sup> Supply *te*.—<sup>3</sup> Acc. c. inf.—<sup>4</sup> *Quum*, although.

## II.

No possession, no quantity of gold and silver, is to be more highly valued<sup>1</sup> than virtue. It is of greater value to act considerately, than to think prudently. I think that<sup>2</sup> there is no one who does not know<sup>3</sup> how highly your brother values<sup>3</sup> and always has valued<sup>3</sup> me. I value him even more highly, because I have perceived that<sup>2</sup> you are loved by him. How highly is virtue to be esteemed! Themistocles did not value justice so highly as his contemporary, Aristides, who always esteemed just counsels more than useful ones. Every one is estimated

<sup>1</sup> Participle in *-dus*.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> Subjunctive.



by his friends as highly as he estimates himself. You have valued your houses, villas, statues, pictures, more highly than the state. A servant who does not remember his duty is worth little. Nowhere in Sicily was corn so dear as at Syracuse.

#### X. INTEREST AND REFERT.

[*Interest* and *rēfert*, 'it concerns,' are followed by the genitive of the person concerned, but instead of the genitive of the substantive pronouns *mei*, &c., the corresponding possessives *meā*, &c., are used. The thing which 'concerns,' may be expressed by a neut. pron., the acc. c. inf., or by *ut* with the subjunctive, and the modifying word may be the genitive *magni*, &c., or more commonly the acc. *multum*, &c.]

##### I.

*Interest mea te totam rem probe scire. Illud parvi refert, vos amissa vectigalia postea victoria<sup>1</sup> recuperare. Parvos delectari videmus, etiamsi eorum nihil intersit, si quid ratione per se ipsi invenerunt. Omnium interest, ut in improbos animadvertatur. Vestra hoc maxime interest, in magnis disquisitionibus repentinisque periculis vitam uniuscujusque esse testem. Theophrastus moriens accusare naturam dicitur, quod corvis et cornicibus vitam diuturnam, quorum id nihil interest, hominibus, quorum maxime intersit, tam exiguam vitam dedisset.*

<sup>1</sup> Ablative.

##### II.

It is of no consequence to us whether<sup>1</sup> you have<sup>2</sup> written this or not. You see that this concerns me more than you. It does not matter how the knots are loosed.<sup>2</sup> Letters were invented that<sup>3</sup> we might inform<sup>4</sup> the absent if there were anything which it concerned<sup>2</sup> either them or us that they should know. It concerns us little what others do,<sup>2</sup> provided<sup>5</sup> we act<sup>2</sup> rightly ourselves. It is of great consequence to him who wishes to learn, whether he thinks that he is able to attain<sup>6</sup> all things, or that no one can attain all things, but one one thing, another another. I thought that philosophy ought<sup>7</sup> to be explained to our countrymen<sup>8</sup> for the sake<sup>9</sup> of the republic itself, considering that it was of great importance for<sup>10</sup> the honour and glory of the state, that matters so weighty and so excellent should be contained<sup>11</sup> in the Latin literature also.

<sup>1</sup> *Whether-or*, *utrum-an*. — <sup>2</sup> Subj. — <sup>3</sup> *That*, *ut*. — <sup>4</sup> *To inform any one*, *aliquem certiore facere*. — <sup>5</sup> *Provided*, *dummodo*. — <sup>6</sup> *To attain*, *consequi*. — <sup>7</sup> Participle *in-dus*. — <sup>8</sup> *Countrymen*, *men*, *homines*. — <sup>9</sup> *For the sake*; *abl. causa*. — <sup>10</sup> *For*, *ad*. — <sup>11</sup> Present infinitive.

## XI. PECULIARITIES IN THE USE OF THE GENITIVE.

[The possessive pronoun being equivalent to the gen. of the substantive pron., a word in apposition to the person implied in the possessive, is often put in the gen.—as *mea scripta timentis*, ‘my writings, fearing,’ i. e., ‘the writings of me who fear.’ The genitive of the substantive pronoun is sometimes used instead of the possessive, and chiefly with nouns denoting the agent of an active verb, so that the gen. is objective—as *accusator tui*, ‘the accuser of you,’ for *accusator tuus*, ‘your accuser;’ sometimes, however, there is a difference of meaning—as *imago mea*, ‘an image of mine,’ but *imago mei*, ‘an image of me.’

The genitives *nostrum* and *vestrum* are used in a partitive sense, but only when a number of persons is meant—as *magna pars nostrum*, ‘a great many of us;’ when a part of one thing, as ourself, is spoken of, the genitives *nostri*, *vestri*, *mei*, *tui* and *sui* are used—as *Nostri melior pars animus est*, ‘The soul is the superior part of us.’]

## I.

Cujus potius opibus utamur quam tuis, quae et vitae tranquillitatem largita nobis es et terrorem mortis sustulisti? Tuum est, Caesar, qui pro multis saepe dixisti, quid nunc mihi animi sit, ad te ipsum referre.<sup>1</sup> Ego vitam omnium civium, statum orbis terrae, urbem hanc denique sedem omnium nostrum, quinque hominum amentium ac perditorum poena<sup>2</sup> redemi. Rempublicam, Quirites, vitamque omnium vestrum ex flamma atque ferro ac paene ex faucibus fati ereptam ac restitutam videtis. Principia orationis verecunda sint<sup>3</sup> vel ad offensionem adversarii vel ad commendationem sui. Mirum me desiderium tenet urbis, incredibile meorum atque imprimis tui.

<sup>1</sup> *Ad te ipsum referre*, to ask yourself.—<sup>2</sup> Abl.—<sup>3</sup> Subj. with force of imperative.

## II.

On the life of you alone the lives of all of us depend.<sup>1</sup> How ardent a love<sup>2</sup> would Wisdom excite of herself, if she were seen! Of all connections, there is none more agreeable than that which each of us has<sup>3</sup> with the state. You have a general mindful of you, forgetting himself. The recollection of you always fills<sup>4</sup> me with the greatest joy; and I do not<sup>5</sup> doubt that<sup>6</sup> the recollection of me occasions<sup>7</sup> pleasure to you also. We beg you to hold us in perpetual remembrance.<sup>8</sup>

<sup>1</sup> *To depend on*, pendere ex.—<sup>2</sup> Plural.—<sup>3</sup> Esse.—<sup>4</sup> *To fill*, afficere.—<sup>5</sup> *And not*, neque.—<sup>6</sup> *That*, quin, with the subj.—<sup>7</sup> *To occasion*, parere.—<sup>8</sup> Literally, that (ut) you preserve the memory of us perpetually.

## THE ABLATIVE.

## THE ABLATIVE WITH PREPOSITIONS, AND THE ABLATIVE WITHOUT PREPOSITIONS.

## I. THE ABLATIVE WITH PREPOSITIONS.

[The following prepositions are followed by the ablative:—*a, ab* or *abs, absque, clam, coram, palam, cum, de, ex* or *e, prae, pro, sine, tenus.*]

*Illa praesidia, quae pro templis omnibus cernitis, contra vim collocata sunt. Cum his nuncius Romam redit. Iisdem temporibus C. Curio in Africam profectus est ex Sicilia. Antiochus magnus ille a L. Scipione devictus Tauro tenus regnare jussus est. De altera parte agri Sequanos decedere jubet. Ita tuto ac sine ullo vulnere ac periculo sex tabulata exstruxerunt. Inde rem<sup>1</sup> creditori palam populo solvit. Hercules prae se armentum agit. Praemissa clam navicula<sup>2</sup> eos de suo adventu certiores facit. Gallis prae magnitudine corporum suorum brevitudo nostra contentui est.*

<sup>1</sup> *Rem*, the money; strictly, substance as opposed to *fides*, faith, credit.—

<sup>2</sup> *Abl. abs.*

## II. THE ABLATIVE OF LIMITATION.

[The ablative is used to denote the part of a person or thing, or the point to which, the attributive word refers—as *Aeger est pedibus*, 'He is diseased in his feet.'

*Note.* The extraneous thing, in regard to which the meaning of an adjective is predicated of an object, is generally expressed by the acc. c. *ad*—as *sordidum est ad famam*, 'it is a bad thing for one's reputation.']

## I.

*Asia tam opima est et fertilis, ut et ubertate agrorum et varietate fructuum et magnitudine pastionis et multitudine earum rerum quae exportantur, facile omnibus terris antecellat. Totā oratio simplex et gravis et sententiis debet ornatio esse quam verbis. Est adolescentis majores natu vereri. Hic locus semper mihi visus est ad agendum amplissimus, ad dicendum ornatissimus. Artes innumerabiles ad victum et ad vitam necessariae sunt. Duri hominis vel potius vix hominis videtur,<sup>1</sup> periculum capitis inferre multis. Id enim tum<sup>2</sup> periculosum ipsi est, tum etiam sordidum ad famam,*

<sup>1</sup> Supply *esse*.—<sup>2</sup> *Tum-tum*, both-and.

committere ut accusator nominetur. Graeci Romanos, qui ipsos armis superaverant, doctrina et omni litterarum genere longe superabant.

## II.

Men differ from<sup>1</sup> the beasts, although<sup>2</sup> in many other things, yet in this one thing most—that<sup>3</sup> they have reason given by nature. The bees choose a queen<sup>4</sup> for themselves, which surpasses all in size and excellence of form. History is silent about many men who were illustrious in respect of birth. The two youths were in form like Castor<sup>5</sup> and Pollux.<sup>6</sup> Aristotle far excels all in intellect.<sup>7</sup> Greece was illustrious<sup>8</sup> for learning, for many arts, and for warlike valour. If we accuse a father of cruelty who injures his son in an arm or leg, or any part of the body, he is certainly not to be held<sup>9</sup> indulgent who distorts<sup>10</sup> and depraves the mind of his son.

<sup>1</sup> To differ from, differre a. — <sup>2</sup> Although, etsi. — <sup>3</sup> That, quod, followed here by the subj. — <sup>4</sup> A queen, a king, rex; the sex being unknown to the ancient naturalists. — <sup>5</sup> Castor, Castoris. — <sup>6</sup> Pollux, Pollucis. — <sup>7</sup> Intellect, ingenium. — <sup>8</sup> To be illustrious, florere. — <sup>9</sup> Participle in -dus. — <sup>10</sup> To distort, detorquere.

## III. THE ABLATIVE OF THE INSTRUMENT OR MEANS.

[The instrument, or means, by which anything is done, is denoted by the ablative.]

## I.

Quae potest spes esse in ea republica, in qua hominis impotentissimi atque intemperantissimi armis oppressa sunt omnia, et in qua nec senatus nec populus vim habet ullam? Legatus populi Romani vinculis, verberibus, omni supplicio exercitatus est. Nulla re conciliare facilius benevolentiam multitudinis possunt ii, qui reipublicae praesunt, quam abstinencia et continentia. Non solum impulsu scutorum neque conflictu corporum neque ictu cominus neque coniectione telorum, sed saepe clamore ipso militum aut instructione adspectuque signorum magnae copiae pulsae sunt. Corpora nostra, terreno principiorum genere confecta, ardore animi concalescunt. Parvulos nobis natura dedit igniculos, quos celeriter malis moribus opinionibusque depravatis sic restringimus, ut nusquam naturae lumen appareat. Antea per<sup>1</sup> aetatem nondum ausus sum attingere auctoritatem hujus loci,<sup>2</sup> statuique nihil huc, nisi perfectum ingenio, elaboratum industria, afferre.

<sup>1</sup> Per, by reason of; denoting an attending circumstance, not the actual means.  
<sup>2</sup> Hujus loci, the forum.



Saepe videmus fractos pudore qui ratione nulla vincerentur. Est quiddam, quod sua vi nos alliciat ad sese, non emolumento captans aliquo, sed trahens dignitate; quod genus virtus, scientia, veritas est. Virtus hominibus instituendo et tradendo, non minis et vi ac metu traditur. Non peccata rerum eventu, sed vitiis hominum metienda sunt. Odium vel precibus mitigari potest, vel temporibus reipublicae communique utilitate deponi, vel difficultate ulciscendi teneri, vel vetustate sedari. Non aequum est tempore et die memoriam beneficii definire. Fortunam existimo, levem et imbecillam, ab animo firmo et gravi, tanquam fluctum a saxo,<sup>3</sup> frangi oportere.<sup>4</sup> Is mihi amplissimus videtur, qui sua virtute in altiorem locum pervenit, non qui ascendit per alterius incommodum et calamitatem. Hasdrubal, plura consilio quam vi gerens, hospitiiis magis regulorum conciliandisque per amicitiam principum novis gentibus, quam bello aut armis, rem Carthaginiensem auxit.

<sup>3</sup> A saxo, by a rock; the preposition being used because the instrument is here, by personification, conceived of as an agent.—<sup>4</sup> Oportere, that it behoves (fortunam frangi, &c.)

## II.

Against fear and violence every beast defends itself with arms of its own:<sup>1</sup> bulls protect<sup>2</sup> themselves with their horns, wild boars with their tusks, lions with biting,<sup>3</sup> some by flight, others by concealment.<sup>4</sup> With our hands we seek<sup>5</sup> to produce,<sup>6</sup> in<sup>7</sup> the nature of things, a second<sup>8</sup> nature. The luxury of Campania conquered Hannibal by pleasure, who was<sup>9</sup> still<sup>10</sup> unconquered by arms. Many, when they were<sup>11</sup> in<sup>7</sup> the power<sup>12</sup> of enemies and tyrants, many in<sup>7</sup> prison, many in exile, have lightened<sup>13</sup> their grief by the pursuit of learning. Demosthenes overcame the impediments of nature by diligence and industry. Epicurus defines every evil by pain, every good by pleasure. It is a bad state of matters<sup>14</sup> when that which ought to be effected by virtue, is attempted by money. No one ought to be surprised<sup>15</sup> that<sup>16</sup> human counsels have been overcome by a divine necessity. By honorable plans and just actions, not by fraud and wickedness, can you attain those things which you wish. It is not right<sup>17</sup> that<sup>16</sup> he who is not subdued by fear should<sup>18</sup> be subdued by passion, or that he who has maintained<sup>19</sup> himself unconquered by<sup>20</sup> toil should<sup>18</sup>

<sup>1</sup> Arms of its own, its own arms.—<sup>2</sup> To protect, tutari.—<sup>3</sup> Biting, morsus.—

<sup>4</sup> Concealment, occultatio.—<sup>5</sup> To seek, to endeavour, conari.—<sup>6</sup> To produce, efficere.

<sup>7</sup> Prep.—<sup>8</sup> A second, alter.—<sup>9</sup> Omit who was.—<sup>10</sup> Still, etiam tum.—<sup>11</sup> Subj.—

<sup>12</sup> Power, potestas.—<sup>13</sup> Levare.—<sup>14</sup> It is a bad state of matters, male se res habet.

<sup>15</sup> To be surprised, mirari.—<sup>16</sup> Acc. c. inf.—<sup>17</sup> Right, agreeable to reason, consentaneus.—<sup>18</sup> Should be; present inf. To subdue, frangere; to conquer, vincere.

<sup>19</sup> To maintain, praestare.—<sup>20</sup> By, ab; used on account of the personification.



be conquered by<sup>20</sup> pleasure. You have very often relieved<sup>13</sup> the anxiety of my mind by your discourse and advice. The grief of exile is increased by the sense of present misery, and by the recollection of our past life. Jugurtha was taken prisoner by means of Sulla.<sup>21</sup> Cicero was banished from his country by means of the adherents of Clodius.

<sup>21</sup> *By means of Sulla*, per Sullam, or Sullae operā; the proper mode of denoting the instrumentality of a person.

## IV. THE ABLATIVE OF CAUSE.

[The cause by which, or that through the influence of which, any thing is, or is done, is put in the ablative.

*Note.* The ablatives *gratiā* and *causā*, 'for the sake,' 'on account,' are really ablatives of cause, and are joined with the genitive or with a possessive pronoun—as *patris gratia* or *causa*, 'on account of the father;' *tua causa*, 'for your sake.']

## I.

Relatio criminis est, quum reus id, quod agitur, confessus, alterius se<sup>1</sup> inductum peccato jure<sup>2</sup> fecisse demonstrat. Omnes qui alterum, nullis impulsu inimicitii, nulla privatim laesi injuria, nullo praemio adducti, in judicium reipublicae causa vocant, providere debent, non solum quid oneris in praesentia tollant, sed etiam quantum in omnem vitam negotii suscipere conentur. Legem sibi indicunt innocentiae, continentiae virtutumque omnium, qui ab altero rationem vitae reposcunt, atque eo magis, si id faciunt nulla re commoti alia, nisi utilitate communi. Plura multo homines judicant odio aut amore aut cupiditate aut iracundia aut dolore aut laetitia aut spe aut timore aut errore aut aliqua permotione mentis quam veritate aut praescripto aut juris norma aliqua aut judicii formula aut legibus. Sic a summis hominibus eruditissimisque accepimus, ceterarum rerum studia<sup>1</sup> et doctrina et praeceptis et arte constare; poetam<sup>1</sup> natura ipsa valere et mentis viribus excitari et quasi divino quodam spiritu inflari. Amor patriae, mea quidem sententia, maxima est virtus. O acerbam mihi memoriam temporis illius et loci, quum Plancius in me incidit, complexus est conspersitque lacrimis, nec loqui prae<sup>3</sup> maerore potuit. Nihil est honestum, nisi quod rectum, ipsumque per se, sua vi, sua natura, sua sponte laudabile. Circa regem erat et Phrygum turba et Macedonum; illa exspectatione suspensa, haec sollicita ex temeraria regis fiducia. Erat gravis atque vehemens opinio, quae per animos gentium barbararum per-

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Jure*, justly, lawfully.—<sup>3</sup> *Prae*, for; the mode of expressing the cause by which anything is prevented.

vaserat, fani locupletissimi et religiosissimi diripiendi causa in eas oras nostrum exercitum<sup>1</sup> esse adductum. Pueri pompa ludis atque ejusmodi spectaculis tenentur, ob eamque causam<sup>4</sup> vel<sup>5</sup> famem et sitim perferunt. Res quaedam non propter<sup>4</sup> suam vim et naturam, sed propter fructum atque utilitatem sunt petendae; quod genus pecunia est. Non cadit in virum bonum mentiri emolumenti sui causa. Medicorum scientiam non ipsius artis, sed bonae valetudinis causa probamus. Facillime corriguntur illi in discendo, quorum vitia imitantur emendandi causa magistri.

<sup>4</sup> A motive is expressed by *ob* or *propter* with their case, or by *causâ* or *gratiâ* with the gen. When *causâ* is not construed with the genitive or a possessive pron., it is construed with *de*, *ob*, or *propter* rather than put in the abl. alone—as *ea de causâ*, or *eam ob*, or *propter*, *causam* instead of *eâ causâ*.—<sup>5</sup> *Vel*, even.

## II.

Even the sad are often happy by reason of firmness and constancy. Armies have often fled through fear and a slight<sup>1</sup> suspicion of danger. As not every wine, so not every nature, grows sour<sup>2</sup> with age.<sup>3</sup> Virtue, which is impelled to duty by pleasure, as if by hire, is not virtue, but a deceitful imitation and counterfeit<sup>4</sup> of virtue. We have seen those, who would never have been hostile to us, unless they had<sup>5</sup> hated their native country, inflamed<sup>6</sup> both<sup>7</sup> with passion and with fear and with a bad conscience.<sup>8</sup> Protagoras was expelled, by order of the Athenians, from the city and territory. You often ask me, Hortensius, by what enmities or by what injury I have been induced to accuse<sup>9</sup> Verres. A subject<sup>10</sup> is often not understood, owing to the length more than to the obscurity of the explanation. I cannot speak for tears, and Milo forbids himself to be defended by tears. Malevolence is pleasure arising from<sup>11</sup> the misfortune of another,<sup>12</sup> without one's own<sup>13</sup> advantage. To live according to<sup>14</sup> nature is the chief good. In accordance with<sup>14</sup> the responses of the haruspices, games were celebrated<sup>15</sup> for ten days, and nothing that might be of service<sup>16</sup> for appeasing<sup>17</sup> the gods was omitted. Chrysippus thinks that<sup>18</sup> as the covering<sup>19</sup> is made<sup>20</sup> for the sake of the shield, the sheath again<sup>21</sup> for the sake of the sword, so those fruits<sup>22</sup> which the earth produces were created for the sake of the animals, the animals again<sup>21</sup> for the sake of man; as the

<sup>1</sup> *Slight*, tenuis.—<sup>2</sup> *To grow sour*, coalescere.—<sup>3</sup> *Age*, vetustas.—<sup>4</sup> *Counterfeit*, simulatio.—<sup>5</sup> *Subj.*—<sup>6</sup> *To be inflamed*, ardere.—<sup>7</sup> *Both-and-and*, tum-tum-tum.—<sup>8</sup> *Bad conscience*, conscientia.—<sup>9</sup> *Literally*, by what enmities induced, I have accused (subj.) Verres.—<sup>10</sup> *A subject*, res.—<sup>11</sup> *Arising from*; here rendered by the prep. *ex*.—<sup>12</sup> *Another*, alter.—<sup>13</sup> *One's own*, suus.—<sup>14</sup> *In accordance with*, ex, more strictly, in consequence of.—<sup>15</sup> *To be celebrated*, fieri.—<sup>16</sup> *To be of service for*, pertinere ad.—<sup>17</sup> *Gerund.*—<sup>18</sup> *Acc. c. inf.*—<sup>19</sup> *Covering*, involucrium.—<sup>20</sup> *Omit is made.*—<sup>21</sup> *Again*, autem.—<sup>22</sup> *Fruits*, fruges atque fructus.

horse, for the purpose of carrying; <sup>23</sup> the ox, for the purpose of ploughing; the dog, for the purpose of hunting and watching. As dress <sup>24</sup> was first invented for the purpose of warding off the cold, but <sup>25</sup> afterwards began <sup>26</sup> to be employed for <sup>27</sup> the adornment of the person, <sup>28</sup> so the figurative use of words <sup>29</sup> was introduced <sup>30</sup> on account of poverty, <sup>31</sup> but <sup>25</sup> indulged in <sup>32</sup> for pleasure. <sup>33</sup> Not only are labours to be undergone, <sup>34</sup> but life itself is to be lost <sup>34</sup> for the sake of the common advantage. Any dangers whatever <sup>35</sup> are to be <sup>34</sup> met <sup>36</sup> for the sake of honour and virtue. Let pleasures be foregone <sup>37</sup> for the sake of obtaining greater pleasures, and let pains be endured for the purpose of avoiding greater pains. Some have said, that <sup>38</sup> the wise do all things for the sake of pleasure. Patience is the voluntary and protracted <sup>38</sup> endurance <sup>39</sup> of things difficult to be borne, <sup>40</sup> for the sake of virtue <sup>41</sup> or utility. A good man will not do anything against the state or against his <sup>42</sup> oath, for the sake of a friend. We do not seek power or riches, for the sake of which all wars and strifes arise <sup>43</sup> among men; but liberty, which no good man loses, except with his life. <sup>44</sup>

<sup>23</sup> *To carry*, as the horse his rider, vehēre. — <sup>24</sup> *Dress*, vestis. — <sup>25</sup> *Omit but*. — <sup>26</sup> *Began*. coepit est. not coepit; for the infinitive following it is to be passive. — <sup>27</sup> *For*, ad. — <sup>28</sup> *Person*, corpus. — <sup>29</sup> *The figurative use of words*, verbi translatio. — <sup>30</sup> *To introduce*, instituere. — <sup>31</sup> *Poverty*, want, inopia. — <sup>32</sup> *To indulge in*, to make frequent use of, frequentare. — <sup>33</sup> *Pleasure*, delectatio. — <sup>34</sup> *Participle in -us*. — <sup>35</sup> *Any whatever*, quivis. — <sup>36</sup> *To meet*, adire. — <sup>37</sup> *To forego*, omittēre. — <sup>38</sup> *Protracted*, diuturnus. — <sup>39</sup> *Endurance*, perpassio. — <sup>40</sup> *Omit to be borne*. — <sup>41</sup> *Virtue*, honestas. — <sup>42</sup> *Omit his*. — <sup>43</sup> *Arise*, arc. — <sup>44</sup> *With his life*, cum anima simul.

#### V. THE ABLATIVE OF MANNER OR CONCOMITANT CIRCUMSTANCE.

[A noun accompanied by an adjective, pronoun, or participle, is put in the ablative to denote the manner in which, or a circumstance with which, anything is, or is done — as *Summa aequitate rempublicam constituit*, 'He settled the affairs of the commonwealth with the greatest fairness.'

*Note.* Nouns indicating manner — as *modus*, *mos*, *ratio*, *ritus*, and *consuetudo*, may be used in the ablative without a word agreeing with them, if they are followed by the gen. — as *more majorum*, 'after the manner of our ancestors.']

#### I.

Bono te <sup>1</sup> animo, Q. Hortensi, populus Romanus dicere existimavit ea, quae sentiebas. Demosthenes, ut memoriae proditum est, coniectis in os calculis, summa voce versus multos uno spiritu pronuntiare consuescebat, neque id <sup>2</sup> consistens in loco, sed inambulans atque ascensu ingrediens arduo.

<sup>1</sup> Acc. c. inf. — <sup>2</sup> *Neque id*, and that not.

Jugulare ne jure<sup>3</sup> quidem quisquam bonus vult. Ut nimis afflicti molestia, sic nimis elati laetitia jure<sup>3</sup> judicantur leves. Majorum institutis mens, fides, virtus, concordia consecratae et publicae dedicatae sunt. Vos oro obtestorque, ut attente bonaque cum venia<sup>4</sup> verba mea audiatis. Cultus deorum est optimus idemque castissimus atque sanctissimus plenissimisque pietatis, ut eos semper pura, integra, incorrupta et mente et voce veneremur.

<sup>3</sup> *Jure*; used alone in the sense of an adverb. — <sup>4</sup> *Cum venia*; the prep. *cum* is sometimes used to express a circumstance when it is distinct from the idea contained in the predicate.

## II.

Socrates may<sup>1</sup> with justice be called the parent of philosophy. A field bears nothing, which is not sought<sup>2</sup> with much cultivation and great labour. You praise those who die with equanimity;<sup>3</sup> those who bear the death of another<sup>4</sup> with equanimity, you think are to be blamed.<sup>5</sup> Compassion is grief arising from the misery of another<sup>4</sup> who suffers<sup>6</sup> unjustly.<sup>7</sup> For no one is moved with compassion at the punishment of a parricide or traitor. He who abandons with equanimity, for the sake of the republic, those things which he never held dear, shows<sup>8</sup> no distinguished affection for<sup>9</sup> the state; but his native country is dear to him who, for the sake of the republic, leaves those things from which he is torn away<sup>10</sup> with the greatest pain. It was right that Socrates should have always the same countenance,<sup>11</sup> since<sup>12</sup> no change took place in<sup>13</sup> his mind, by which the countenance is formed.<sup>14</sup>

<sup>1</sup> *Posse*. — <sup>2</sup> Literally, unless sought. — <sup>3</sup> *Equanimity*, *aequus animus*. — <sup>4</sup> *Another*, alter. — <sup>5</sup> Participle in *-dus*. — <sup>6</sup> *Who suffers*, suffering. *To suffer*, *laborare*. — <sup>7</sup> *Unjustly*, with injustice. — <sup>8</sup> *To show*, *declarare*. — <sup>9</sup> *For*, in. — <sup>10</sup> *To tear away from*, *divellere a*. — <sup>11</sup> Literally, with right, reason, *jure*, was always the same countenance to Socrates. — <sup>12</sup> *Since*, *quum*, with the subj. — <sup>13</sup> *In his mind*, of his mind. — <sup>14</sup> *To form*, *figere*.

## VI. THE ABLATIVE OF PRICE.

[After verbs of buying, selling, estimating, and the like, the thing for which, or the price at which, the object is bought, &c., if stated definitely, is put in the ablative — as *Vitam auro vendidit*; *Illud emit denario*.]

### I.

Victoria a Parthis reportata<sup>1</sup> Romanis multo sanguine stetit. Complures annos portoria reliquaue omnia Aeduorum vectigalia redempta<sup>2</sup> habuit<sup>3</sup> Dumnorix. Singulae columnae

<sup>1</sup> *A Parthis reportata*, brought back from, i. e., gained over, the Parthians. — <sup>2</sup> *Redempta*, farmed. — <sup>3</sup> *Habuit*, held.



quingenis sestertiis constiterunt. Gorgias minis centenis docuit. Hic liber decem denariis venalis est. Aristoteles emit libros quosdam Speusippi tribus talentis. Apollonius artem oratoriam mercede docuit.

## II.

King Attalus bought a picture by<sup>1</sup> the Theban painter Aristides for a hundred talents. The painter Asclepiodorus sold twelve pictures for three hundred minæ each.<sup>2</sup> Virtue cannot be bought for gold. Every husbandman will sell his corn as dearly as possible.<sup>3</sup> Gorgias was the first to teach<sup>4</sup> at Athens for gold. Eriphyle sold the life of her husband for gold. This book did not cost so much as the other, which was sold for a high price. I have bought the statues and pictures at a low rate.

<sup>1</sup> *By*, of.—<sup>2</sup> *Each* must be expressed by the numeral.—<sup>3</sup> *As dearly as possible*, quam plurimo. The pupil must observe that only *tanti*, *quanti* (with their compounds), *pluris*, *minoris*, and *maximi*, are used in the genitive with verbs of buying and selling.—<sup>4</sup> *Was the first to teach*, first (adjective) taught.

## VII. THE ABLATIVE WITH VERBS OF ABUNDANCE, FILLING, &amp;C.

[The ablative is used after a variety of verbs, active and neuter, to denote that in which, or in regard to which, the action or state expressed by the verb shows itself; such as verbs of plenty, filling, furnishing with—as *Affluit divitiis*; *Eum afficit honore*.

*Note.* Some active verbs of this kind admit of a twofold construction: either the one just mentioned, or instead of the abl. they take the acc., putting in the dative what was before in the acc.—as *donare aliquem libro*, 'to present one with a book;' or *donare librum alicui*, 'to give a book to one.' So *circumdo*, *aspergo*, *inuro*, *miscéo*, *admisceo*, and *induo*.]

## I.

Natura oculos membranis tenuissimis vestivit et sepsit. Animantium aliae coriis tectae sunt, aliae villis vestitae, aliae spinis hirsutae; pluma alias, alias squama videmus obductas, alias esse<sup>1</sup> cornibus armatas, alias habere<sup>1</sup> effugia pennarum. Duabus quasi nos a natura induti sumus personis, quarum altera est communis, altera autem proprie singulis est tributa. Neronis manus ipsius matris sanguine imbutae sunt. Si in hac tanta tua fortuna lenitas tanta non esset, quantam tu per te<sup>2</sup> obtines,<sup>3</sup> acerbissimo luctu redundaret ista victoria. Romani eum corona navali donabant, cujus opera navis hostium occupata erat. Quanam in terra lacte et carne pluit? Alex-

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Per te*, of yourself, from your own nature.—<sup>3</sup> *Obtinere*, to possess.



ander, Asiae victor, pretiosissimas sibi induit vestes regum Persarum. Si inest in oratione mixta modestiae gravitas, nihil admirabilius fieri potest, eoque magis,<sup>4</sup> si ea sunt in adolescente.

<sup>4</sup> *Eo magis*, the more (so).

## II.

The Greeks and Romans, at supper,<sup>1</sup> used to adorn<sup>2</sup> their hair<sup>3</sup> with flowers. Marius came into a district which abounded in corn and cattle. Hannibal filled several jars<sup>4</sup> with lead, and covered the tops of them<sup>5</sup> with gold and silver. When<sup>6</sup> Cn. Octavius, the consul, expelled his colleague from<sup>7</sup> the city, the whole Forum was filled<sup>8</sup> with heaps of bodies, and with the blood of citizens. You fired<sup>9</sup> my mind with the desire of preserving<sup>10</sup> the state. The hands of the just man will never be imbrued in the blood of the innocent. Some nations dip their arrows in poison. Datāmes presented Thyus with a gold chain<sup>11</sup> and gold bracelets.<sup>12</sup> The horse was loaded with the baggage which the ass had carried, and, in addition,<sup>13</sup> with the skin of the dead ass. After the defeat of the Persians at<sup>14</sup> Plataeae, all the roads were filled<sup>15</sup> with dead bodies.<sup>16</sup> When the defeat at<sup>14</sup> Cannae was announced<sup>17</sup> to the Romans, the Forum and all the ways were filled<sup>18</sup> with lamentation.

<sup>1</sup> *At supper*, supping.—<sup>2</sup> *Used to adorn*, imperfect.—<sup>3</sup> *Hair*, crinis; pl.—<sup>4</sup> *A jar*, amphōra.—<sup>5</sup> *The tops of them*, summas, supply *amphoras*.—<sup>6</sup> *When*, quum, with imp. subj.—<sup>7</sup> *From*, ex.—<sup>8</sup> *Redundare*.—<sup>9</sup> *To fire*, incendere.—<sup>10</sup> *Gerundive*.—<sup>11</sup> *Chain*, torques.—<sup>12</sup> *Bracelet*, armilla.—<sup>13</sup> *In addition*, insuper.—<sup>14</sup> *At*, apud.—<sup>15</sup> *Implere*.—<sup>16</sup> *A dead body*, cadaver.—<sup>17</sup> *Pluperfect subj.*—<sup>18</sup> *Complere*.

## VIII. THE ABLATIVE WITH VERBS OF WANT, DEPRIVING, &C.

[Verbs, both active and neuter, which signify to deprive, to want, are followed by the ablative of the thing of which one is deprived or in want.]

### I.

Rex spoliatus est regno patrio atque avito. Vacandum est<sup>1</sup> omni animi perturbatione, tum cupiditate et metu, tum etiam aegritudine et voluptate animi et iracundia. Xenocrates phileosophus pecunia non egebat. Clarissimi viri, Athenis pulsī, carere ingrata civitate, quam manere in improba maluerunt. Si me meis civibus injuria suspectum tam graviter atque offensum viderem, carere me<sup>2</sup> aspectu civium, quam infestis oculis conspici omnium malletm. Qui omnia in pecunia posuit, honore aequo animo carere debet. In collocando beneficio et in

<sup>1</sup> *Vacandum est*; supply *nobis*; we ought to be free.—<sup>2</sup> *Acc. c. inf.*

referenda gratia, si cetera paria sunt, hoc maxime officii est, ut quisque maxime opis indigeat,<sup>3</sup> ita ei potissimum opitulari; quod contra fit a plerisque. A quo enim plurimum sperant, etiam si ille his non eget, tamen ei potissimum inserviunt. Animum ipsum mentemque hominis, rationem, consilium, prudentiam, qui non divina cura perfecta esse<sup>2</sup> perspicit, is his ipsis rebus carere videtur.

<sup>3</sup> *Opis indigeat*; *egeo* and especially its compound *indigeo* are often construed with the gen. instead of the abl.

## II.

To be free from fault is a great consolation. Perhaps all do not equally stand in need of honour and glory, and the good-will<sup>1</sup> of their fellow-citizens. The city of Bactra stood in need of a larger garrison. You do not wish to deprive him of his country, which he already wants, but of his life. Aemilius Paulus deprived the king Perseus of his camp. In the point in which<sup>2</sup> I was accused, I was free from fault. When the Lacedaemonians were<sup>3</sup> in want of money, Agesilaus assisted them. From all perturbations of the mind, as if from diseases, Zeno wished the wise man to be free. Arbaces, the Median, deprived Sardanapalus, king of the Assyrians, of his kingdom and life. If you are not deprived of me without the greatest grief, what do you think that I do,<sup>4</sup> who am deprived both of you and of all? No part of life can be without duty, neither in public nor in private affairs. The philosophers called an affection of the mind, wanting the light of intellect,<sup>5</sup> madness.<sup>6</sup> Nothing can be honorable which is unjust.<sup>7</sup> When Themistocles was asked<sup>8</sup> whether he would give his daughter in marriage<sup>8</sup> to a good poor man, or<sup>9</sup> to a less excellent<sup>10</sup> rich man, he said: 'I prefer<sup>11</sup> a man without<sup>12</sup> money, to money without<sup>12</sup> a man.' Tiberius Gracchus, tribune of the people compelled his colleague, Cn. Octavius, to abdicate<sup>13</sup> his magistracy.

<sup>1</sup> *Good-will*, *benevolentia*.—<sup>2</sup> *In the point in which*, in quo, in what.—<sup>3</sup> *Subj.*—<sup>4</sup> *Acc. c. inf.*—<sup>5</sup> *Intellect*, *mens*.—<sup>6</sup> *Madness*, *amentia*.—<sup>7</sup> *Literally*, which is without justice.—<sup>8</sup> *To give in marriage*, collocare.—<sup>9</sup> *Whether-or*, *utrum-an*.—<sup>10</sup> *Excellent* (tried, approved), *probat*.—<sup>11</sup> *I prefer-to*, *malo-quam*.—<sup>12</sup> *Literally*, who is without.—<sup>13</sup> *To abdicate*, *abdico*, which has two constructions: *me magistratum abdic*o or *abdic*o magistratum.

## IX. THE ABLATIVE WITH VERBS OF ABSTAINING, REMOVING, &amp;C.

[Verbs of abstaining, removing, freeing, delivering, or excluding, are followed by the ablative without a preposition; but verbs of abstaining, withholding, and excluding, often take the prep. *ab* or *a*, and

the prep. must always be used when the abl. designates the name of a person.

Verbs signifying to drive away may be followed by the simple abl. of place, but commonly *ab*, *ex*, or *de* is expressed. So the abl. is sometimes used alone after *cedo*, *excedo*, and *decedo*.]

## I.

Hoc aditu laudis non mea me voluntas, sed meae vitae rationes prohibuerunt. Hoc et ratio doctis et necessitas barbaris et feris natura ipsa praescipit, ut omnem semper vim, quacunque ope possent, a corpore, a capite, a vita sua propulsarent. Scipio calones, ad usum non necessarios, castris expulit. Regno expulsus est Ariobarzanes rex, socius populi Romani atque amicus. Neronem non Galba cum una legione, sed ipsius immanitas et luxuria principatu depulit. Alexander nondum Memnōna vita excessisse<sup>1</sup> cognoverat. Iratos proprie dicimus exisse<sup>1</sup> de potestate,<sup>2</sup> id est, de consilio, de ratione, de mente. Ab imis unguibus usque ad verticem summum, ex fraude, fallaciis, mendaciis constare<sup>3</sup> totus videris. Sua quemque fraus, suum facinus, suum scelus, sua audacia de sanitate ac mente deturbat. Plenum Forum est eorum hominum, quos ego a vestris cervicibus depuli, a meis non removi. Si non metuis viros fortes egregiosque cives, quod a corpore tuo prohibentur armis, tui te, mihi crede, diutius non ferent.

<sup>1</sup> Acc. c. inf. — <sup>2</sup> *Exisse de potestate*; *exeo*, *egredior*, and *ejicio*, are rarely used with the abl. alone, unless it be the name of a town. — <sup>3</sup> *Ex fraude-constare*; *consto*, 'I consist,' is generally followed by *ex*, but sometimes also by *in* with the abl., or by the abl. alone.

## II.

Defend the state from this danger. The nature of all things being known,<sup>1</sup> we are freed from superstition, we are delivered from the fear of death, we are not disturbed by ignorance of things. What kind of a favour<sup>2</sup> is it, that<sup>3</sup> you have abstained<sup>4</sup> from an impious crime. The soldiers of Marius drove back the Germans from the camp with javelins and arrows. Fortune frees many from punishment, none from fear. By storms, husbandmen are prevented from ploughing,<sup>5</sup> seamen from sailing.<sup>5</sup> Wisdom drives away sadness from the mind. Man consists of mind and body. Mithridates, when<sup>6</sup> driven out of Pontus, was received and defended by Tigranes. Thou, Jupiter, wilt drive away Catiline and his accomplices<sup>7</sup> from thy altars and the other temples, from the houses and walls of the city, from the life and fortunes of all the citizens.

<sup>1</sup> Ablative absolute. — <sup>2</sup> A favour, a kindness, beneficium. — <sup>3</sup> That, quod. — <sup>4</sup> Subj. — <sup>5</sup> Gerund. — <sup>6</sup> Omit when. — <sup>7</sup> An accomplice, socius.

Sex. Roscius, ejected from his house, and expelled from his property,<sup>3</sup> flees from the weapons and threats of robbers.

<sup>3</sup> *Property, bona, goods.*

#### X. THE ABLATIVE WITH *GAUDEO, LAETOR, &C.*

[*Gaudeo, laetor, glorior, delector, doleo, maereo, fido, and confido* are followed by the ablative denoting that at which *I rejoice, &c.*, which is in fact the abl. of cause.]

##### I.

Iratus alieno gaudet malo. Quum privamur dolore, ipsa liberatione et vacuitate omnis molestiae gaudemus. Omne id, quo gaudemus, voluptas est, ut omne, quo offendimur, dolor. Gaudere talibus bonis animi, id est, virtutibus, beatum est; omnesque sapientes iis gaudiis perfruuntur.<sup>1</sup> Ut iis bonis erigimur, quae expectamus, sic laetamur iis, quae recordamur. Confido tua constantia atque prudentia.

<sup>1</sup> *Perfrui* governs the ablative.

##### II.

Who lives as he wishes, except the man who follows the right,<sup>1</sup> who delights in duty? We both rejoice in the joy of our friends equally as<sup>2</sup> in our own, and are equally grieved at their griefs. Horatia was not grieved at the death of her brothers; she did not rejoice at the victory of the Roman people. The centurion Baculus, despairing<sup>3</sup> of his own safety and of that of all, seized his weapons, and plunged among<sup>4</sup> the enemy. We have trusted in your zeal and courage. No one will boast of a wretched life. We were all grieved at the evil fortune of the state.

<sup>1</sup> *The right*; n. pl.—<sup>2</sup> *Equally as*, aequè ac.—<sup>3</sup> *To despair of*, diffidère, commonly followed by the dat.—<sup>4</sup> *To plunge among*, se immittere in c. acc.

#### XI. THE ABLATIVE WITH *UTOR, ABUTOR, &C.*

[*Utor, abutor, fruor, perfruor, fungor, defungor, perfungor, potior* and *vescor* are followed by the ablative—as *carne utuntur*, ‘they use meat.’ Their gerundive, however, is often used like transitive verbs.

*Note.* This construction belongs to the abl. of cause, manner, means, or instrument, though the corresponding verbs in English are mostly transitive and followed by a direct object.]

##### I.

Consiliis bonis qui non utitur, felix nullo pacto esse potest. Est unum perfugium, doctrina et litterae, quibus semper usi



sumus, quae secundis rebus delectationem modo habere videbantur, nunc vero etiam salutem. Munus animi est ratione uti. Justitiae munus est, ut communibus utatur pro communibus, privatis ut suis. Ut corpora nostra sine mente, sic civitas sine lege suis partibus, ut nervis ac sanguine et membris, uti non potest. Marius, quum inimicorum iracundiam fugeret, maximis periculis defunctus est. Illis rebus frui non poteritis, nisi eos, qui vobis fructuosi sunt, conservaveritis, non solum calamitate, sed etiam calamitatis formidine liberatos. Omni Macedonum gaza, quae fuit maxima, potitus est Paulus. De rebus ipsis utere tuo iudicio; nihil enim impero. Dicebat Isocrates, doctor singularis, se<sup>1</sup> calcaribus in Ephōro, contra autem in Theopompo frenis uti solere. Ludo et joco uti quidem licet, sed, sicut somno et quietibus ceteris, tum, quum gravibus seriisque rebus satisfecerimus. Cato Major cum servis suis eodem cibo vescebatur idemque bibebat vinum. Prudentissima civitas Atheniensium, dum ea rerum<sup>2</sup> potita est, fuisse traditur. Servius, per aliquot dies, quum jam exspirasset Tarquinius, celata morte,<sup>3</sup> per speciem alienae fungendae vicis suas opes firmavit. Sint<sup>4</sup> sane ista bona, quae putantur, honores, divitiae, voluptates, cetera; tamen in iis ipsis potiundis exsultans gestiensque laetitia turpis est. Exspectantur divitiae tum ad usus vitae necessarios, tum ad perfruendas voluptates. Incolae Gordii affirmarunt Asiae<sup>2</sup> potiturum esse,<sup>1</sup> qui<sup>5</sup> vinculum solvisset.

<sup>1</sup> Acc. c. inf.—<sup>2</sup> Potior is followed also by the gen.—as *rerum potiri*, and in this phrase the abl. is never used.—<sup>3</sup> Ablative absolute.—<sup>4</sup> Sint, let them be, granting that they are.—<sup>5</sup> Supply *eum* as the antecedent to *qui*.

## II.

We wage war, in order that<sup>1</sup> we may enjoy peace. Caninius enjoyed the honour of the consulship only one day.<sup>2</sup> All are rich who can<sup>3</sup> enjoy the sky and the earth. The state ought to have the benefit of<sup>4</sup> the life and excellence<sup>5</sup> of this great man while the immortal gods permit.<sup>6</sup> The wise man enjoys what is present.<sup>7</sup> All things may rightly be said to belong to him who alone knows how<sup>8</sup> to use all. We use our limbs before<sup>9</sup> we have learned for what purpose<sup>10</sup> we have<sup>11</sup> them. Let me be allowed<sup>11</sup> to enjoy, with tranquil and quiet mind, the sight of the city which I have preserved. Men may<sup>3</sup> employ<sup>12</sup> beasts for<sup>13</sup> their own use<sup>14</sup> without injustice. In the greatest prosperity,<sup>15</sup> we ought most to make use

<sup>1</sup> In order that, ut.—<sup>2</sup> Ablative.—<sup>3</sup> Posse.—<sup>4</sup> Frui.—<sup>5</sup> Excellence, virtus.—<sup>6</sup> I permit, per me licet.—<sup>7</sup> What is present, things present; n. pl.—<sup>8</sup> Omit how.—<sup>9</sup> Before, priusquam.—<sup>10</sup> For what purpose, ejus utilitatis causa.—<sup>11</sup> Subj.—<sup>12</sup> Uti.—<sup>13</sup> For, ad.—<sup>14</sup> Use, utilitas.—<sup>15</sup> Literally, in the most prosperous circumstances.



of<sup>12</sup> the counsel of friends. We enjoy the plains, we enjoy<sup>16</sup> the mountains; ours are the rivers, ours the lakes. The most ancient inhabitants of Greece are said to have subsisted on<sup>17</sup> acorns. If I am not allowed<sup>18</sup> to enjoy a good state, I shall at least<sup>19</sup> be free from a bad one. The wise man always discharges his duty, consulting the advantage of all. Alexander made himself master of<sup>20</sup> the kingdom of the Persians. The state has sustained<sup>21</sup> this miserable and fatal war. The first men are said to have lived on<sup>17</sup> acorns, strawberries, and other wild<sup>22</sup> fruits. First<sup>23</sup> the Athenians, then the Lacedaemonians, then the Thebans, occupied the highest power in Greece. Moderation<sup>24</sup> is to be observed<sup>25</sup> in<sup>26</sup> enjoying<sup>27</sup> pleasure. Not even<sup>28</sup> those who feed on<sup>29</sup> guilt and crime, can<sup>3</sup> live without some<sup>30</sup> particle of justice.

<sup>15</sup> Omit the second *enjoy*.—<sup>17</sup> Vesci.—<sup>18</sup> Literally, if it shall not have been allowed me.—<sup>19</sup> *At least*, at.—<sup>20</sup> Potiri.—<sup>21</sup> Perfungi.—<sup>22</sup> *Wild*, rudis.—<sup>23</sup> *First-then-then*, primum-tum-deinde.—<sup>24</sup> *Moderation*, modus.—<sup>25</sup> Participle in -*us*. To observe, tenere.—<sup>26</sup> *In enjoying*; genitive, depending on *modus*.—<sup>27</sup> Gerundive.—<sup>28</sup> *Not even*, ne-quidem.—<sup>29</sup> *Pasci*.—<sup>30</sup> *Some*, any, ullus.

XII. CONSTRUCTION OF *OPUS EST*.

[*Opus est* is followed by the dative of the person for whom anything is needful, with the thing needful either in the ablative—as *praesidio opus est*, 'there is need of a garrison,' or as the subject of the verb—as *dux nobis opus est*, 'a leader is needful for us,' in which case *opus* is used as an indeclinable adjective. So also sometimes *usus est*.]

## I.

Ubi rerum testimonia adsunt, non opus est verbis. Dux nobis et auctor opus est. Illud etiamsi opus est, tamen est minus necessarium. Bono patrifamilias colendi, aedificandi, ratiocinandi quidam usus<sup>1</sup> opus est. Sulpicii tibi operam intelligo non multum opus fuisse.<sup>2</sup> Tacito<sup>3</sup> quum opus est, clamas; quum loqui convenit, obmutescis. Subacto mihi ingenio opus est, ut agro non semel arato, sed novato et iterato, quo<sup>4</sup> meliores fetus possit et grandiores edere. Diogenes Cynicus Alexandro roganti, ut diceret, si quid ei opus esset, 'nunc quidem paululum,' inquit, 'a sole absis.' Officiebat videlicet apricanti.<sup>5</sup>

<sup>1</sup> *Usus alicujus rei*, practice in anything.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> *Tacito quum opus est*, when there is need of silence; when the thing needed is expressed by a verb, *opus est* is construed c. inf., or sometimes c. abl. of participle of neut. verb—as in this case, or c. abl. of participle joined to a noun—as *opus fuit Hirtio convento*, 'of having met Hirtius.'—<sup>4</sup> *Quo*, that.—<sup>5</sup> Supply *ei*; that is, Diogeni.

## II.

We have need of magistrates, without whose foresight and diligence the state cannot exist.<sup>1</sup> The money, which he did not require, he received from those who had need of it. He who will wage war, needs money and soldiers. A general needs, above all things,<sup>2</sup> presence of mind.<sup>3</sup> I require guardians. You have need of assistants. He has promised all things which should be necessary for you. We require a stronger<sup>4</sup> defence for<sup>5</sup> that province. The wretched have need of help, not of mere<sup>6</sup> pity. For<sup>5</sup> life we require many things; for a happy life, only a sound mind and a sound body. It is necessary to act and to make haste.<sup>7</sup>

<sup>1</sup> *Exist*, be.—<sup>2</sup> *Above all things*, imprimis.—<sup>3</sup> *Presence of mind*, animus praesens.—<sup>4</sup> *Strong*, firmus.—<sup>5</sup> *For*, ad.—<sup>6</sup> *Mere*, solus.—<sup>7</sup> Participles.

## XIII. THE ABLATIVE WITH ADJECTIVES AND PARTICIPLES.

[Adjectives denoting plenty, abundance, want of, freedom from, worth, endowment, and contentment, are followed by the ablative.

Participles denoting birth or origin — as *editus*, *genitus*, *natus*, *ortus*, *satus*—are followed by the ablative indicating the parents or ancestors of whom, or the condition in which, a person is born.]

## I.

Multi divitias despiciunt, quos, parvo contentos, tenuis victus cultusque delectat. Vacui curis<sup>1</sup> etiam quid in coelo fiat scire avemus. Asclepiades erat fortuna egens, vita turpis, existimatione damnatus, impudentia atque audacia fretus.<sup>2</sup> Haec fecerunt partim innocentia freti, partim nobilitate nixi, partim potentia fulti. Fide sapientiaque vestra fretus, plus oneris sustuli, quam ferre me posse<sup>3</sup> intelligo. Non silice nati sumus, sed est naturale in animis tenerum quiddam et molle. Tu agris, tu aedificiis, tu argento, tu familia, tu rebus omnibus ornatus et copiosus es. Vos deorum satu orti estis. Vita humana conferta est voluptatum varietate. Dionysius, tyrannus Syracusanorum, erat bonis parentibus atque honesto loco natus. Labienus se popularem dicere audet, me alienum a commodis vestris. Hoc dignitate mea alienum puto. In ea conjuratione fuit Q. Curius, natus haud obscuro loco, flagitiis atque facinoribus coopertus. Pueris non omnem licentiam ludendi damus, sed eam,<sup>4</sup> quae ab honestis actionibus non sit aliena. Ad scientiam, prudentiam, fortitudinem aptos animos habemus, a contrariisque rebus alienos. Omnes qui se inco-

<sup>1</sup> *Vacui curis*; translate *when free from cares*.—<sup>2</sup> The first three ablatives in this sentence are ablatives of limitation.—<sup>3</sup> Acc. c. inf.—<sup>4</sup> *Eam, quae sit*, such as is.

lumes volunt, sequentur auctoritatem consulis, soluti a cupiditatibus, liberi a delictis, cauti in periculis, non timidi in contentionibus.

## II.

He has as yet<sup>1</sup> received<sup>2</sup> no punishment worthy of his guilt. Caesar did not judge all those at whom he was angry worthy of banishment or death. The wise man is contented with the limits of nature. \*This place was never wanting in persons<sup>3</sup> to defend your cause. Pompey, who was<sup>4</sup> born of an humble and obscure family, attained the highest honours. We have committed to writing<sup>5</sup> those things, which were not<sup>6</sup> sufficiently known to our countrymen,<sup>7</sup> and were most worthy of being known.<sup>8</sup> These things I promise to you, relying neither on my own prudence, nor on human counsels. To Zeno, and most of the other<sup>9</sup> Stoics, the ether seems to be the supreme god, endowed with mind, by which all things are governed. Circe was born of Sol and Perse,<sup>10</sup> the daughter of Oceanus. The life of some men is full of grief. What is so unworthy of the seriousness and consistency of a wise man, as either to think falsely,<sup>11</sup> or to defend without any hesitation what has<sup>12</sup> not been sufficiently ascertained?<sup>13</sup> The tribunes, Tiberius and Caius Gracchus, undertook<sup>14</sup> many innovations,<sup>15</sup> relying on the favour of the plebs. Trusting to your intelligence, I discourse more briefly than the cause requires.<sup>16</sup> The ass, laden with burdens, asked the horse to relieve<sup>17</sup> him of some part of the load. Mercury was sprung from Maia, the daughter of Atlas.<sup>18</sup> The consuls were unfavorable<sup>19</sup> to the cause of Caesar. Ignorance of things is foreign to the nature of the gods. Helvia, the mother of Cicero, was sprung from an honorable and noble family. Both fraud and violence are against the nature of<sup>20</sup> man, but fraud is deserving of the greater hatred. Orpheus was born of the muse Calliope.

<sup>1</sup> As yet, adhuc.—<sup>2</sup> To receive, suscipere.—<sup>3</sup> Persons to defend; those who should defend.—<sup>4</sup> Omit who was.—<sup>5</sup> Writing, litterae.—<sup>6</sup> Not-and, nec-et. Since nec is equivalent to et non, nec-et is equivalent to both-not-and; in this case, therefore: which both were not known, and which were worthy to be known.—<sup>7</sup> Our countrymen, nostri.—<sup>8</sup> Being known, cognitio.—<sup>9</sup> Most of the other, reliqui fere.—<sup>10</sup> When a person's parents are given, the preposition ex or de is sometimes used; but when remoter ancestors are designated, ab is commonly employed.—<sup>11</sup> Falsely, falsum.—<sup>12</sup> Subj.—<sup>13</sup> To ascertain, cognoscere.—<sup>14</sup> To undertake, to attempt, moliri.—<sup>15</sup> Innovations, novae res.—<sup>16</sup> To require, desiderare.—<sup>17</sup> To relieve, that it should relieve.—<sup>18</sup> Atlas, Atlantis.—<sup>19</sup> Unfavorable, alienus; which is in a few instances followed by the gen., but in the sense of 'unfavorable' it is commonly used with the dat.; and in the sense of 'averse to,' by the abl. with ab.—<sup>20</sup> Against the nature of, alienus a.

## XIV. THE ABLATIVE WITH THE COMPARATIVE.

[The ablative is used after comparatives to express the difference between objects compared—as *uno digito plus habere*, ‘to have too much (more) by one finger.’ So with *ante* and *post*, when used as adverbs, the ablative denotes how much one thing is earlier or later than another—as *tribus annis ante*, ‘three years before.’]

The ablative is used after comparatives to indicate the object with which another is compared, and this relation may be expressed by *quam*, ‘than,’ when the objects compared are both in the nominative or accusative.]

## I.

Sol multis partibus major est quam terra universa. Quo major est vis eloquentiae, hoc est magis cum probitate iungenda summaque prudentia. Epaminondas gessit imperium quatuor mensibus diutius, quam populus jusserat. Avaritia senilis<sup>1</sup> quid sibi velit, non intelligo. Potest enim quidquam esse absurdius quam, quo minus viae restat, eo plus viatici quaerere? Si nemo est, qui non mori malit quam converti in aliquam figuram bestiae, quamvis mentem hominis habiturus, quanto est miserius in hominis figura animo esse efferato!<sup>2</sup> Mihi quidem tanto<sup>3</sup> videtur, quanto est praestabilior animus corpore. Quo indignius eloquentiam, rem honestissimam et rectissimam, violabat stultorum et improborum temeritas et audacia, summo cum reipublicae detrimento; eo studiosius et illis resistendum fuit et reipublicae consulendum. Nihil est ratione melius. Roscium populus Romanus meliorem virum quam histrionem arbitratur. Pompeius saepius cum hoste conflixit quam quisquam cum inimico concertavit, plura bella gessit quam ceteri legerunt, plures provincias confecit quam alii concupiverunt. Quid abjectius tarditate et stultitia dici potest? Nemo est, qui sapientius tibi suadere possit te ipso. Nihil est tam volucre quam maledictum, nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur. Miserior est, qui suscepit in se scelus, quam is, qui alterius facinus subire cogitur. Libentius haec in<sup>4</sup> Clodium evomere videris, quam verius.<sup>5</sup> Omnium rerum, ex quibus aliquid acquiritur, nihil est agricultura melius, nihil uberius, nihil dulcius, nihil libero homine dignius. Consuli advenienti Hamilcar, Gisgonis filius, praefectus praesidii, cum paulo minus<sup>6</sup> duobus milibus militum traditur. Haud amplius ducenti equites effugerunt.<sup>6</sup>

<sup>1</sup> *Senilis*, translate—in an old man.—<sup>2</sup> Ablative of quality. Translate by *of*.—

<sup>3</sup> Supply *miserius*.—<sup>4</sup> *In*, against.—<sup>5</sup> Observe that the Latins say, not *more gladly than truly*; but *more gladly than more truly*.—<sup>6</sup> When the size or measure is expressed by a noun or a numeral, *quam* may be omitted after *plus*, *minus*, or *amplius*, and the nom. or acc. may remain unchanged, or, as is sometimes the case, be put in the abl.—as *plus trecenti milites*; and when these comparatives are joined with a plural noun as the subject of a verb, the verb is always put in the plural.



## II.

The life of Procles was a year shorter than that of his brother Eurysthènes. They seem to give a right precept,<sup>1</sup> who instruct us, that the higher<sup>2</sup> we are, the more humbly<sup>3</sup> we should<sup>4</sup> conduct ourselves.<sup>5</sup> There are many things more miserable than pain; for by how much greater the force of the mind is than that of the body, by so much more severe are those things which are felt<sup>6</sup> by the mind than those which are felt by the body. The ignorance of future evils is more useful than the knowledge of them would be.<sup>7</sup> What is there, I will not say in man, but in all heaven and earth, more divine than reason? Nothing is more beautiful, nothing more amiable than virtue. What is more vile<sup>8</sup> than avarice, what more despicable<sup>9</sup> than cowardice? What is more desirable<sup>10</sup> than wisdom, what more excellent, what better for a man, what more worthy of a man? One cannot easily be found better qualified<sup>11</sup> than you to give advice to another; <sup>12</sup> to yourself certainly no one will give better advice. Your plans are clearer to us than the light. This youth esteems<sup>13</sup> nothing dearer than the republic, nothing more weighty than your authority, nothing sweeter than true glory. Our ancestors excelled<sup>14</sup> all other nations not only in arms, but also in wisdom. This place is less than three hundred paces distant from the city. The general came with not less than ten men.

<sup>1</sup> To give a right precept, recte praecepere. — <sup>2</sup> Higher, superior. — <sup>3</sup> Humbly, summisce. — <sup>4</sup> Present subj. — <sup>5</sup> To conduct one's self, se gerere. — <sup>6</sup> To feel, concipere. — <sup>7</sup> Omit of them would be. — <sup>8</sup> Vile, foedus. — <sup>9</sup> Despicable, contemptus. — <sup>10</sup> Desirable, optabilis. — <sup>11</sup> Better qualified, qui melius possit. — <sup>12</sup> Alter. — <sup>13</sup> Literally, to this youth there is. — <sup>14</sup> To excel, plus posse quam.

## XV. THE ABLATIVÉ OF QUALITY.

[A noun modified by an adjective, participle, or a pronoun, is often used with the verb 'to be' expressed or implied, to denote the nature or quality of a thing — as *Agesilaus fuit corpore exiguo*; *Prope est spelunca quaedam, infinita altitudine*.]

## I.

Quanta innocentia debent esse imperatores, quanta omnibus in rebus temperantia, quanta fide, quanta facilitate, quanto ingenio, quanta humanitate! Apud Graecos fertur<sup>1</sup> incredibili quadam magnitudine consilii atque ingenii Atheniensis ille.<sup>2</sup> Themistocles. C. Gracchus quo ingenio fuit, quanta vi, quanta gravitate dicendi! Dumnōrix erat summa audacia, magna

<sup>1</sup> Fertur; supply *fuisse*, is said to have been. — <sup>2</sup> Ille has, in such a connection as this the force of the celebrated, the well known.



apud plebem propter liberalitatem gratia, cupidus rerum novarum. Ingenti virtute, diversis moribus fuerunt viri duo M. Cato et C. Caesar. Eadem levitate cupiditas est in appetendo, qua laetitia in fruendo.

## II.

His weapon was a lance of shining<sup>1</sup> steel.<sup>2</sup> I am not, says Crassus, a man of such genius as Themistocles was, that I should<sup>3</sup> prefer<sup>4</sup> the art of oblivion to the art of memory. What kind of fidelity, I pray, what kind of piety, do you suppose that<sup>5</sup> they possess, who think<sup>6</sup> that<sup>5</sup> even the immortal gods can<sup>7</sup> be appeased by the guilt and blood of men? Hector was a hero of distinguished valour. The Macedonians were in former<sup>8</sup> times as famous<sup>9</sup> as the Romans were in later times. It becomes us to be of good courage. Without this hope, no one can be of a tranquil mind. Cato lost a son of the greatest genius and of the greatest virtue.

<sup>1</sup> *Shining*, splendens. — <sup>2</sup> *Steel*, ferrum. — <sup>3</sup> Present subj. — <sup>4</sup> *To prefer-to*, malle quam. — <sup>5</sup> Acc. c. inf. — <sup>6</sup> Subj. — <sup>7</sup> Posse. — <sup>8</sup> *Former-later*, prior-posterior. — <sup>9</sup> *As famous*; of as great fame.

## XVI. THE ABLATIVE OF PLACE AND TIME.

[The relations of place *where*, and place *whence*, are commonly expressed by the ablative with *in*, *ab*, *ex*, or *de*, but the ablative is often used alone—as *locus* with an adjective or pronoun; *dextrā*, ‘on the right,’ *laevā*, ‘on the left;’ *terra marique*; and sometimes *medio*, ‘in the midst,’ and *numero*, ‘in the place of;’ and when *totus* or *omnis* is joined to the name of a place, and the meaning is *throughout* a place. So also the place *whence* is denoted by the ablative alone in the case of towns and small islands.

A noun denoting the time when, at which, or within which, anything happens, is put in the ablative.]

## I.

Pontinius, conscendens navem, Epheso Laodicēam revertit. Majores nostri ita constituerunt, ut, qui pro capite diceret, posteriore loco diceret. Sic a majoribus nostris accepimus, praetorem<sup>1</sup> quaestori suo parentis loco<sup>2</sup> esse oportere. Praedones toto mari dispersi vagantur. Arbores aliae semper virent, aliae, hieme nudatae, verno tempore tepefactae frondescent. Pompeius extrema pueritia miles fuit summi imperatoris, ineunte adolescentia maximi ipse exercitus imperator. Quales vos, hodierno die, maxima concione; mihi pro salute vestra praeuistis, tales, reliquis temporibus, populo Romano prae-

<sup>1</sup> Acc. c. inf. — <sup>2</sup> *Locus*, in the figurative sense of rank or capacity, is used in the abl. alone, but in a very few instances *in* is added.

beatis. Tantum bellum, tam diuturnum, tam longe lateque dispersum, Cn. Pompeius extrema hieme apparavit, ineunte vere suscepit, media aestate confecit. Catilina paucis ante diebus<sup>3</sup> erupit ex urbe, sceleris sui socios et hujusce nefarii belli acerrimos duces reliquit. Lentulo et aliis Saturnalibus caedem<sup>1</sup> fieri atque urbem<sup>1</sup> incendi placuit; Cethēgo nimium id longum visum est. Qua nocte templum Ephesiae Dianae deflagravit, eadem constat ex Olympiāde natum esse Alexandrum.<sup>1</sup> Caesar media nocte oppidanis misit auxilia. Nullum aliquot jam annis<sup>4</sup> facinus exstitit nisi per te, nullum flagitium sine te. Ut hirundines aestivo tempore praesto sunt, frigore pulsae recedunt, ita falsi amici sereno vitae tempore praesto sunt, simul atque hiemem fortunae viderint, devolant omnes. Apud Hypānim fluvium Aristoteles ait bestiolas<sup>1</sup> quasdam nasci, quae unum diem vivant. Ex his igitur hora octava quae mortua est, provecta aetate mortua est; quae vero occidente sole, decrepita; eo magis, si etiam solstitiali die.

<sup>3</sup> *Paucis ante diebus*; instead of this we might have *ante paucos dies*.—<sup>4</sup> *Aliquot jam annis*, for some years back.

## II.

The north-west wind<sup>1</sup> is wont to blow in these places. At that time there was the greatest confusion<sup>2</sup> through the whole city. The fugitive was sought by land and by sea. Cicero set out from Tarsus for Asia. There was the greatest confusion over all the camp. It was announced that<sup>3</sup> ambassadors had come from the city of Rome.<sup>4</sup> We had already returned from the country. We had set out from home three days before. Pythagoras lived<sup>5</sup> in Italy in the same times in which Brutus freed his native country. It behoves both him who obeys, to hope that<sup>3</sup> he will sometime govern, and him who governs, to think that<sup>3</sup> in a short time he must<sup>6</sup> obey. The Helvetii, alarmed by the sudden arrival of Caesar, when they understood<sup>7</sup> that<sup>3</sup> he had effected in one day what they had with the greatest difficulty<sup>8</sup> accomplished in twenty days—the crossing of the river<sup>9</sup>—send ambassadors to him. Homer is said to have lived many years before Hesiod. Virgil lived many years after Ennius. We came home on the night of the seventh day,<sup>10</sup> and remained there<sup>11</sup> twenty-two days.

<sup>1</sup> *The north-west wind*, Caurus.—<sup>2</sup> *Confusion*, perturbatio.—<sup>3</sup> *Acc. c. inf.*—<sup>4</sup> When the name of a town is preceded by *urbs* or *oppidum*, a preposition must be used to denote place whence—as here, *ab urbe Roma*.—<sup>5</sup> *Lived*, was.—<sup>6</sup> Participle in *-us*.—<sup>7</sup> *Subj.*—<sup>8</sup> *With difficulty*, aegre.—<sup>9</sup> *The crossing of the river*, that they should cross the river.—<sup>10</sup> *Literally*, at night, on the seventh day.—<sup>11</sup> *And there*; where.

## XVII. THE ABLATIVE ABSOLUTE.

[A noun or a pronoun, when accompanied by an adjective, participle, or another noun in apposition, may be put in the ablative, called *absolute*, to denote the time, cause, or a circumstance of an action or event—as *hoc factum est rege vivo*, 'it happened while the king was living;' *hae res gestae sunt rege duce*; *urbem cepit me adjuvante*.]

## I.

Nihil decet invita, ut aiunt, Minerva, id est, adversante et repugnante natura. Licet, remota subtilitate disputandi, oculis quodammodo contemplari pulchritudinem rerum earum, quas divina providentia dicimus constitutas.<sup>1</sup> Majores vestri saepe, mercatoribus et naviculariis injuriosius<sup>2</sup> tractatis, bella gesserunt; vos, tot civium Romanorum milibus uno tempore necatis, quo tandem animo esse debetis? Omnes animantes, ipsa ducente natura, commoda sua defendunt. Pythagoras, quum Superbo regnante in Italiam venisset, tenuit Magnam illam Graeciam quum honore disciplinae, tum<sup>3</sup> etiam auctoritate, multaque secula postea sic vigit Pythagoreum nomen, ut nulli alii docti viderentur.

<sup>1</sup> Acc. c. inf.; supply *esse*.—<sup>2</sup> *Injuriosius*; the comparative has here the force of somewhat or rather injuriously.—<sup>3</sup> *Quum-tum*, both-and; but the greater emphasis is on the word or clause introduced by *tum*, so that the *tum* may sometimes be translated, and especially.

## II.

Physicians, when they have found the cause of a disease, think that<sup>1</sup> the cure<sup>2</sup> is found. Although she has lost all things, virtue seems yet to be able to support<sup>3</sup> herself. Horatius, when he had slain the three Curiatii, and lost his two brothers, returned<sup>4</sup> home victorious. The physician of the king, when he had read the letter, showed more indignation than fear. Although I had received this letter, yet I have drunk what you have prepared for me. Often, being hindered either by thought or by the force of disease, even when our eyes and ears are open and sound,<sup>5</sup> we neither see nor hear.

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Cure*, curatio.—<sup>3</sup> *To support*, sustentare.—<sup>4</sup> *To return*, se recipere.—<sup>5</sup> *Sound*, integer.

## THE VOCATIVE.

[The vocative case is used in addressing a person, or thing personified, and appears in clauses without affecting their construction, though it may itself be modified by its own adjuncts.]

## I.

Vos etiam atque etiam imploro et appello, Ceres et Libera, quae illos Ennenses<sup>1</sup> lacus lucosque colitis. Retuli me, Brute, te hortante maxime, ad ea studia. O graviter desiderata et aliquando reddita plebi Romanae tribunicia potestas! Huccine tandem omnia reciderunt, ut civis Romanus, in oppido foederatorum, deligatus in foro, virgis caederetur? Te, Capitoline, quem propter beneficia populus Romanus Optimum, propter vim Maximum nominavit, teque, Juno regina, et te, custos urbis Minerva, quae semper adiutrix consiliorum meorum, testis laborum exstitisi, precor ac quaeso.

<sup>1</sup> *Ennensis*, of or belonging to Enna, in Sicily.

## II.

O much more unhappy Dolabella than he, whom you wished to be most unhappy! O my labours undertaken in vain! O deceitful hopes! O my empty thoughts! Place before your eyes,<sup>1</sup> Marcus Antonius, the joy of the Roman people. Undertake, I pray you, my Atticus, the whole business.<sup>2</sup>

<sup>1</sup> *Before your eyes*, before the eyes for you.—<sup>2</sup> *Business*, negotium.

## PECULIARITIES IN THE USE OF ADJECTIVES.

[An adjective often stands in apposition, as it were, to a noun or pronoun, to express the condition in which a person or thing is during an action, where we generally use adverbs or adverbial phrases; especially adjectives denoting order or succession—as *Eos vivos coluerunt, mortuos contumelia afficiunt*, ‘They honoured them during their lifetime, they insult them after their death;’ *Sicilia prima provincia facta est*, ‘Sicily was first made a province.’]

Many superlatives that denote order, succession, time, and place, are often joined to a noun, when they qualify not the whole, but a part of the thing denoted by the noun—as *primus, postremus, ultimus, novissimus, summus, infimus, imus, intimus, extremus*, and *medius* which is equivalent to a superlative. So also *reliquus* and *cetera*.]



## I.

His vos absentibus consulere debetis. Mithridates tantum victus efficere potuit, quantum incolumis nunquam est ausus optare. Quid, Catilina, exspectas auctoritatem loquentium, quorum voluntatem tacitorum perspicis? Mediam urbem interfluebat Marsyas amnis. Quos scriptores primos legisti? Solusne ille tibi obviam venit? Legati appellati sunt superbius.<sup>1</sup> Mercatores injuriosius tractati sunt. Divitiacus multis cum lacrimis Caesarem complexus obsecrare coepit, ne quid gravius in fratrem statueret. Major sum quam cui possit fortuna nocere.<sup>2</sup> Equitum peditumque propemodum innumerable turba erat, majorem quam pro numero speciem gerens.<sup>2</sup> Qui ulciscendo remissior fuit, mox aperte laudatur; at gravissime vituperatur, qui in beneficiis remunerandis est tardior. In privatis rebus si quis rem mandatam non modo malitiosius gessisset sui quaestus aut commodi causa, verum etiam negligentius, eum,<sup>3</sup> majores summum admisisse dedecus existimabant. Helvetii constituerunt jumentorum et carrorum quam maximum numerum coëmere, sementes quam<sup>4</sup> maximas facere, ut in itinere copia frumenti suppeteret. Caesar maturat ab urbe proficisci et, quam maximis potest<sup>5</sup> itineribus, in Galliam ulteriorem contendit. Hic aditus laudis semper optimo cuique<sup>6</sup> maxime patuit. Ut quisque vir est optimus, ita difficiliter esse alios improbos suspicatur. Summi cujusque bonitas commune perflugium est omnibus. Ut quaeque causa difficillima est, ita optimus patronus adhibendus est.

<sup>1</sup> The comparative of adjectives and adverbs is often used to indicate a higher degree than is usual or proper, which we express by means of the positive modified by 'rather,' 'somewhat,' 'too.'—<sup>2</sup> When an object possesses a quality in too great a proportion for something else, the latter is introduced by *pro*. When the comparative is modified by the adverb 'too' and followed by an *inf.*, it is expressed in Latin by *quam qui* and the subjunctive.—<sup>3</sup> Acc. c. *inf.*—<sup>4</sup> A superlative may be strengthened by the adverbs *quam, longe, multo*, or by adding to it *omnium* or *unus omnium*.—<sup>5</sup> *Quam maximis potest itineribus*, with as long marches as he can; a strengthened form for *quam maximis itineribus*.—<sup>6</sup> *Optimo cuique*, to the best (man) whoever (he may be); this pronoun being often used after the superlative and giving it a general meaning, 'to every good man,' 'to the best men.'

## II.

Great honour seldom falls to the lot of<sup>1</sup> great men during their lifetime. The Greeks brought Achilles to Troy against his will.<sup>2</sup> I have written you two letters in your absence. You have defended me without my knowledge.<sup>3</sup> Anāpis and Amphinōmus carried their father through the midst of the flames of Aetna. Swallows and storks appear at the begin-

<sup>1</sup> *To fall to the lot of*, *contingere*, c. dat.—<sup>2</sup> *Invitus*.—<sup>3</sup> *Ignarus*.



ning of spring. What I wish,<sup>4</sup> you will hear at the end of my speech. Old age is often too morose. This passage<sup>5</sup> is somewhat obscure. The winter of the past year was rather severe. The force of conscience is very great. Men believe very easily what they hope. The more learned one is, the more modest is he.<sup>6</sup> I have read the book as attentively as possible. We shall come to meet you as soon as possible.

<sup>4</sup> Subjunctive.—<sup>5</sup> *Passage*, locus.—<sup>6</sup> Literally, as every one is most learned, so he is most modest. Compare the sentences at the end of last exercise.

## DIFFERENT KINDS OF CLAUSES, &C.

[A clause is either independent or explanatory, leading or subordinate. The former presents a fact by itself either as an assertion or a question; the latter is usually of such a structure, that it cannot stand alone, nor be understood except in connection with another. Two clauses thus connected form a compound sentence and convey a distinct idea.

Subordinate clauses are joined to the leading clause by conjunctions, relative pronouns, or interrogative words, but are often expressed by the construction called the accusative with the infinitive.

Two or more clauses may be so joined together, that no one is subordinate to another, and such clauses are termed co-ordinate.

In Latin, sentences are connected together as closely as possible, and hence the relative words are often employed where we should use demonstratives. If, however, the demonstrative is emphatic in Latin, the relative cannot take its place.]

### I.

Vultus vim Graeci norunt, nomen<sup>1</sup> omnino non habent. Est haec non scripta sed nata lex, quam non didicimus, accepimus, legimus, verum ex natura ipsa arripuimus, hausimus, expressimus, ad quam non docti, sed facti, non instituti, sed imbuti sumus, ut,<sup>2</sup> si vita nostra in aliquas insidias, si in vim, in tela aut latronum aut inimicorum incidisset, omnis esset honesta ratio expediendae salutis. Obsessa facibus et telis impiae conjurationis, vobis supplex manus tendit patria communis; vobis se, vobis vitam omnium civium, vobis arcem et Capitolium, vobis aras Penatium, vobis illum ignem Vestae perpetuum ac sempiternum, vobis omnia templa deorum atque delubra, vobis muros atque urbis tecta commendat. De vestra

<sup>1</sup> Co-ordinate clauses are oftener found together without a conjunction in Latin than in English.—<sup>2</sup> *Ut* must be connected with *haec lex*; this law—that, &c.

vita, de conjugum vestrarum ac liberorum anima, de fortunis omnium, de sedibus, de focis vestris hodierno die judicandum est.

## II.

Great is the admiration of one who speaks<sup>1</sup> copiously and wisely. Those who hear him<sup>2</sup> think that<sup>3</sup> he also understands more than others.<sup>4</sup> I undertook the first defence of an innocent person that<sup>5</sup> was offered to me. We both accuse those and think them most worthy of just hatred, who, being corrupted by the blandishments of present pleasures and blinded by passion, do not take precautions against<sup>6</sup> the pains and troubles which<sup>5</sup> they are about to undergo.<sup>7</sup> If you preserve this man<sup>2</sup> for yourselves, for his friends, for the state, you will have him bound<sup>8</sup> to you and to your children.

<sup>1</sup> One who speaks, a person speaking. — <sup>2</sup> Him, quem; the relative where we should use the demonstrative, as mentioned above. — <sup>3</sup> Acc. c. inf. — <sup>4</sup> Others, i. e., all the others, ceteri. — <sup>5</sup> The first-that, lit., which first; the superlative being drawn into the relative clause, when such a clause is added to show to what extent the superlative is to be understood. So adjectives of all degrees belonging to a noun—as *ex amicis suis, quos multos habebat*. — <sup>6</sup> To take precautions against, providere. — <sup>7</sup> To undergo, excipere. — <sup>8</sup> Bound, obstrictus.

## THE INDICATIVE MOOD.

### I. IN CONDITIONAL CLAUSES.

[The indicative mood is used in conditional clauses beginning with *si, nisi, etiamsi, etsi, and sive*, when what is expressed as a supposition is really a fact, so that *si* is equivalent to *quum*, 'as' or 'since;' or when we assume that the supposition is true, or, if negatively expressed, is not true.]

### I.

Si vectigalia nervos esse<sup>1</sup> reipublicae semper duximus, eum certe ordinem,<sup>2</sup> qui exercet illa, firmamentum ceterorum ordinum recte esse<sup>1</sup> dicemus. Si vos temere fecistis et reipublicae parum consululistis, recte isti studia vestra suis consiliis regere conantur. Meo quidem animo nihilo minus eloquentiae studendum est, etsi ea quidam et privatim et publice perverse abutuntur, sed eo quidem vehementius, ne mali, magno cum<sup>3</sup> detrimento bonorum et communi omnium perniciē, plurimum

<sup>1</sup> Acc. c. inf. — <sup>2</sup> Namely, the Equites. — <sup>3</sup> Magno cum detrimento, to the great injury; cum here denoting result or consequence.

possint.<sup>4</sup> Omnia sunt misera in bellis civilibus, sed miserius nihil, quam ipsa victoria, quae, etiamsi ad meliores venit, tamen eos ipsos ferociores impotentioresque reddit; ut,<sup>5</sup> etiamsi natura tales non sint, necessitate tamen cogantur. Si qui simulatione et inani ostentatione, ficto non modo sermone sed etiam vultu, stabilem se gloriam consequi posse<sup>1</sup> rentur, vehementer errant.

<sup>4</sup> *Plurimum posse*, to have most influence.—<sup>5</sup> *U*, so that.

## II.

The foolish, although they have obtained what they desired, still never think that<sup>1</sup> they have gained enough. It is difficult to alter the mind; and if anything is deeply implanted in the character,<sup>2</sup> to pluck it suddenly out. There is great force in virtues; rouse<sup>3</sup> them, if perchance they are sleeping. To govern the mind and speech, when you are<sup>4</sup> angry, or even to be silent, and to hold in one's power the excitement<sup>5</sup> and exasperation<sup>6</sup> of the mind, although it does not betoken<sup>7</sup> perfect wisdom, is yet a proof<sup>7</sup> of no ordinary nature. The rich man is not happier than he that has his daily bread,<sup>8</sup> if fortune has not granted him to enjoy his riches to the end. Whether you follow your own counsel or that of your friends, in this affair you will always err.

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Character*, mores.—<sup>3</sup> *To rouse*, excitare.—<sup>4</sup> Subjunctive.—<sup>5</sup> *Excitement*, motus.—<sup>6</sup> *Exasperation*, dolor.—<sup>7</sup> Literally, is of, esse c. gen.—<sup>8</sup> *Daily bread*, diurnus victus.

## II. THE INDICATIVE WHERE WE SHOULD EXPECT THE SUBJUNCTIVE.

[Certain tenses of the indicative are used in Latin where we should expect the subjunctive, especially of the verbs *oportet*, *necesse est*, *debeo*, *convenit*, *possum*, *licet*, and in the expressions *par*, *fas*, *aequum*, *aequius*, *justum*, *consentaneum*, *satis*, *satius*, *melius est*; and the imperfect of these verbs and expressions is employed when we wish to express that something ought to have been done, which may yet be done; while the perfect and pluperfect are used when we would signify that something ought to have been done, which it is now too late to do.]

## I.

Longe utilius fuit angustias aditus, qui Ciliciam aperit, valido occupare praesidio. Te ipsum jam, Torquate, expletum esse<sup>1</sup> hujus miseriis par erat. Etsi nihil aliud Sullae nisi consulatum abstulissetis, tamen eo vos contentos esse<sup>1</sup> oportebat. Si tales nos natura genuisset, ut eam ipsam intueri et perspicere,

<sup>1</sup> Acc. c. inf.

eademque optima natura duce, cursum vitae conficere possemus, haud erat sane, quod<sup>2</sup> quisquam rationem et doctrinam requireret. Orgetorigem damnatum poenam sequi<sup>1</sup> oportebat, ut<sup>3</sup> igni cremaretur.

<sup>2</sup> *Haud est, quod*, there is no reason that.—<sup>3</sup> *Poenam-ut*, the punishment—that, &c.

## II.

You have not been assisted by those by whom you ought to have been assisted.<sup>1</sup> Arsanes retreats, ravaging<sup>2</sup> the land which he ought to have defended<sup>3</sup> from ravaging.<sup>4</sup> This circumstance<sup>5</sup> has escaped me, which perhaps ought not to have escaped me. Philosophers ought to have understood that<sup>6</sup> there was in this celestial and divine mansion,<sup>7</sup> not only an inhabitant,<sup>8</sup> but also a ruler and governor of so great a work. Catiline ought to have been visited<sup>9</sup> with the severest punishment long ago. I do not yet wound with my voice those who ought to have been butchered with the sword.<sup>10</sup> It would have been better for Agamemnon<sup>6</sup> not to have kept his promise.

<sup>1</sup> Omit to have been assisted.—<sup>2</sup> Literally, a ravager of.—<sup>3</sup> To defend, vindicare.—<sup>4</sup> Ravaging, populatio; plural.—<sup>5</sup> Circumstance, res.—<sup>6</sup> Acc. c. inf.—<sup>7</sup> Mansion, domus.—<sup>8</sup> Inhabitant, habitator.—<sup>9</sup> To visit, afficere.—<sup>10</sup> Sword, ferrum.

## III. THE INDICATIVE AFTER DOUBLED RELATIVES, &amp;c.

[When no special reason for the subjunctive exists, the indicative is commonly used after the doubled words *quisquis*, *quotquot*, *utut*, and those having the suffix-*cunque*, as *quicunque*, *quantuscunque*, *utcunque*; the indefiniteness or uncertainty attaching rather to these words than to the predicate.]

## I.

Quidquid sine detrimento potest commodari, id tribuatur<sup>1</sup> vel<sup>2</sup> ignoto. Patria est ubicunque est bene. Marci Antonii frater, ex mirmillone dux, ex gladiatore imperator, quas fecit strages, ubicunque posuit vestigia! Haec eadem, quacunque exercitum duxit, fecit M. Antonius. Deiotarus, quidquid a bellis populi Romani vacabat, cum hominibus nostris consuetudines amicitiasque jungebat. Quisquis erat, qui aliquam partem, in meo luctu, sceleris Clodiani<sup>3</sup> attigisset, quocunque venerat, quod judicium cunque<sup>4</sup> subierat, damnabatur. In reipublicae corpore, ut totum salvum sit, quidquid est pestiferum amputetur.<sup>1</sup>

<sup>1</sup> Subjunctive with force of imperative.—<sup>2</sup> *Vel*, even.—<sup>3</sup> *Clodianus*, of Clodius.—<sup>4</sup> *Quod judicium cunque*; that is, quocunque judicium; what judgment soever.



## II.

Nothing is more lovely than virtue: those who<sup>1</sup> have obtained it will always be loved by us, in whatever part of the world<sup>2</sup> they may be.<sup>3</sup> Whatever is honorable, is also<sup>4</sup> useful. He, whoever he is, that is possessed of a quiet and tranquil mind, and is at peace with<sup>5</sup> himself, is a wise man. Such<sup>6</sup> as the greatest men of the state have been, such has the state been; whatever change may<sup>7</sup> take place<sup>8</sup> in the leading men, the same will follow in the people. You ought to have avoided this danger in whatever way you could. Wherever parricide has been committed,<sup>9</sup> there it has been committed wickedly,<sup>10</sup> and whoever may have committed it, is worthy of death.<sup>11</sup> Whatever is right, is circumscribed by certain limits, and does not exceed them. Wherever there is a man, there is an opportunity<sup>12</sup> for a good deed.<sup>13</sup> Good men cultivate every virtue, by whatever name<sup>14</sup> it may be called.

<sup>1</sup> Those who, qui; an idiom noticed above.—<sup>2</sup> In whatever part of the world, ubicunque gentium.—<sup>3</sup> They may be, they shall be.—<sup>4</sup> Is also, the same is.—<sup>5</sup> At peace with himself, placatus sibi.—<sup>6</sup> Such, of what kind soever.—<sup>7</sup> May take, shall have taken.—<sup>8</sup> To take place, exsistere.—<sup>9</sup> To be committed, fieri.—<sup>10</sup> Wickedly, improbe.—<sup>11</sup> Death, supplicium.—<sup>12</sup> Opportunity, locus.—<sup>13</sup> A good deed, beneficium.—<sup>14</sup> By whatever name, quomodocunque.

## IV. THE TENSES OF THE INDICATIVE.

[The Latin has but one form for our indefinite and our incomplete present—as ‘I write’ and ‘I am writing,’ *scribo*. The present is used to denote what happens at all times, and to express the remarks or opinions of others recorded in books, though their authors may have belonged to a previous period. In animated narrative, past events are often related in the present tense, as if they were going on before our eyes, and in this use it is called the historical present.

The perfect has two distinct meanings—I. It is used like the simple imperfect in English to relate a past event—as *Caesar Galliam subegit*, ‘Caesar subdued Gaul,’ and in this sense it is called the historical perfect. II. It denotes an action completed and past, but conveying a reference to the present time, and thus agrees with our perfect—as *Pater jam vēnit*, ‘The father has already come;’ with this force it may be termed the present perfect.

The conjunctions *postquam*, *posteaquam*, ‘after;’ *ubi*, *ut*, ‘when;’ *simul*, *simulatque*, *ut primum*, and *quum primum*, ‘as soon as,’ are construed with the perfect when it is to be expressed that one event simply follows another in time.

The imperfect describes an action as going on in past time, and is also employed to denote customary or repeated past events, or an action which was begun, attempted, or about to be done.]



## I.

Haec dum nostri colligunt omnia diligentius,<sup>1</sup> rex ipse e manibus effugit. Alexander, Dario imminens, undique omnes copias contrahit. Dum ea Romani parant consultantque, jam Saguntum summa vi oppugnabatur. Dum Romani tempus terunt legationibus mittendis, Hannibal paucorum militibus dierum quietem dedit. Neque dum vestris viribus restitistis, neque dum auxilia ab Romanis sperastis, pacis unquam apud vos mentionem feci. Ut Hostius cecidit, confestim Romana inclinatur acies fusaque est ad veterem portam Palatii. Is qui ante sagit, quam oblata res est, dicitur praesagire, id est, futura ante sentire. Postquam commoditas<sup>2</sup> quaedam, prava virtutis imitatrix, sine ratione officii<sup>3</sup> dicendi copiam<sup>4</sup> consecuta est, tum ingenio freta malitia pervertere urbes et vitas hominum labefactare assuevit. Hostes proelio superati, simul atque se ex fuga receperunt, statim ad Caesarem legatos de pace miserunt. Ut Celaenarum incolae circumsideri arcem<sup>5</sup> viderunt, pacti sunt inducias sexaginta dierum; postquam nihil praesidii mittebatur,<sup>6</sup> permiserunt se regi. Alco Saguntinus, quum ad Hannibalem noctu transisset, postquam nihil lacrimae movebant conditionesque tristes ut ab irato victore ferebantur,<sup>7</sup> transfuga ex oratore factus apud hostem mansit.

<sup>1</sup> *Diligentius*, too attentively.—<sup>2</sup> *Commoditas*, interest.—<sup>3</sup> *Sine ratione officii*, without regard to duty.—<sup>4</sup> *Dicendi copiam*, copiousness of expression, eloquence.—<sup>5</sup> *Acc. c. inf.*—<sup>6</sup> *Postquam* is joined with the imperfect in this and the following sentence, implying the continuance of the act or state described. *Postquam nihil praesidii mittebatur* is equivalent to — after they remained without assistance being sent; *postquam nihil lacrimae movebant*, to — after his tears remained without effect.—<sup>7</sup> *Conditiones ferre*, to make conditions or to stipulate. Supply, ab Hannibale.

## II.

In that battle seventy-four of our cavalry are slain. While Dionysius sought<sup>1</sup> to strengthen his power, he spared the life of no one whom he considered an enemy. In the meantime, ambassadors come from a number of<sup>2</sup> states to Caesar; to these,<sup>3</sup> begging peace and friendship, he replied kindly,<sup>4</sup> and desires<sup>5</sup> hostages to be brought to him. While Caesar remained in these places for the purpose of preparing<sup>6</sup> ships, ambassadors came to him from a great part of the Morini. When this was announced at Rome, the consul immediately set out with the army. Themistocles did the same as<sup>7</sup> Coriolanus did,<sup>8</sup> twenty years before, among us. When Caesar had<sup>9</sup> learned<sup>10</sup> this,

<sup>1</sup> *To seek*, studere.—<sup>2</sup> *A number of*, complures.—<sup>3</sup> *To these*, quibus; the relative making the connection closer.—<sup>4</sup> *Kindly*, liberaliter.—<sup>5</sup> *To desire*, jubere.—<sup>6</sup> *Gerundive*.—<sup>7</sup> *As*, which.—<sup>8</sup> *Did*, had done.—<sup>9</sup> *Had learned*, perf. in the Latin.—<sup>10</sup> *To learn*, ascertain, comperire.

having accomplished all things,<sup>11</sup> for the sake of which he had resolved to convey the army across the river, he cut down<sup>12</sup> the bridge, and returned to Gaul. When the Helvetii had been informed of the arrival of Caesar, they sent as ambassadors to him the noblest men of the state.

<sup>11</sup> *Having accomplished all things*, all things being accomplished; abl. abs. *To accomplish*, conficere.—<sup>12</sup> *To cut down*, rescindere.

## III.

Fulgentes gladios hostium videbant Decii, quum in aciem eorum irruebant. His levabat omnem vulnerum metum nobilitas mortis et gloria. Hostis apud majores nostros is dicebatur, quem nunc peregrinum dicimus. Qui ea, quae faciebant quaeque dicebant, multitudini jucunda esse volebant, populares, qui autem ita se gerebant, ut sua consilia optimo cuique probarentur, optimates habebantur. Ponere jubebam<sup>1</sup> de quo quis audire vellet; ad id<sup>2</sup> aut sedens aut ambulans disputabam. Cleantes jubeat eos, qui audiebant, secum ipsos cogitare pictam in tabula voluptatem, pulcherrimo vestitu et ornatu regali in solio sedentem, praesto esse<sup>3</sup> virtutes ut ancillulas, quae nihil aliud agerent, nisi ut voluptati ministrarent. Germani veteres venatui studebant. Ego, quamdiu respublica per eos regebatur, quibus se ipsa commiserat, omnes meas curas cogitationesque in eam conferebam. Quamdiu imperium populi Romani beneficiis tenebatur non injuriis, bella aut pro sociis aut de imperio gerebantur; exitus erant bellorum aut mites aut necessarii. Regum, populorum, nationum portus erat et refugium senatus. Nostri autem magistratus imperatoresque ex una hac re maximam laudem capere studebant, si provincias, si socios aequitate et fide defendissent. Itaque illud patrociniū orbis terrae verius quam imperium poterat nominari. Sensim hanc consuetudinem et disciplinam jam antea minuebamus; post vero Sullae victoriam penitus amisimus.

<sup>1</sup> Namely, aliquid.—<sup>2</sup> *Ad id*, on this; that is, on the subject proposed.—<sup>3</sup> Acc. c. inf., dependent on cogitare.

## IV.

Two most powerful cities, which threatened<sup>1</sup> this empire, Carthage and Numantia, were destroyed by the same Scipio. Zopyrus professed to discern<sup>2</sup> the nature of every one from his appearance.<sup>3</sup> Socrates was wont, by inquiring<sup>4</sup> and interrogating, to elicit the opinions of those with whom he discoursed. Dionysius lived with fugitives, with criminals,<sup>5</sup> with

<sup>1</sup> Implying continuance.—<sup>2</sup> *To discern*, se perspicere, acc. c. inf.—<sup>3</sup> *Appearance*, forma.—<sup>4</sup> *To inquire*, percunctari.—<sup>5</sup> *A criminal*, facinorosus.

barbarians. No one did he think his friend, who was<sup>6</sup> either worthy of liberty, or at all wished<sup>6</sup> to be free. Demosthenes used to say, that<sup>7</sup> he was delighted with the whisper<sup>8</sup> of a woman<sup>9</sup> carrying water and whispering to<sup>10</sup> another: that is the famous<sup>11</sup> Demosthenes. The enemy did not appear while the army was being led through the open country;<sup>12</sup> but when the woods were entered again, then, attacking the hindmost,<sup>13</sup> to<sup>14</sup> the great terror of all, they slew seven hundred soldiers, and<sup>15</sup> took<sup>16</sup> six standards. The pirates were sailing with Bacchus to Asia: he changed the masts and oars into snakes. Tarquinius was preparing to surround the city with a wall, when<sup>17</sup> the Sabine war interrupted<sup>18</sup> his undertaking. When Caesar was<sup>6</sup> in winter-quarters,<sup>19</sup> frequent messages were brought to him. Socrates believed that<sup>7</sup> the soul was immortal.

<sup>6</sup> Subjunctive. — <sup>7</sup> Acc. c. inf. — <sup>8</sup> *Whisper*, susurrus. — <sup>9</sup> *Woman*, muliercula. — <sup>10</sup> *To whisper to*, insurrare. — <sup>11</sup> *The famous*, ille. — <sup>12</sup> *Open country*, patentia loca. — <sup>13</sup> *The hindmost*, postremi. — <sup>14</sup> *To*, cum. — <sup>15</sup> *Omit and*. — <sup>16</sup> *To take*, adimere. — <sup>17</sup> *When*, quum, with the indicative. — <sup>18</sup> *To interrupt*, intervenire. — <sup>19</sup> *Winter-quarters*, hiberna.

## V.

Ego neminem nomino; quare irasci mihi nemo poterit, nisi qui ante de se voluerit confiteri. Qui secum loqui poterit, sermones alterius non requiret. Mea quidem sententia, nemo poterit esse omni laude cumulatus orator, nisi erit omnium rerum magnarum atque artium scientiam consecutus. Probitatis et prudentiae expertibus si dicendi copiam tradiderimus, non eos quidem oratores effecerimus,<sup>1</sup> sed furentibus quaedam arma dederimus. Is erit eloquens, qui ad id, quodcumque decebit, poterit accommodare orationem. Quod quum statuerit, tum, ut quidque erit dicendum, ita dicet. Quum ego hunc oratorem, quem nunc fingo, ut institui, crearo, aluero, confirmaro, tradam eum Lucio Crasso et vestiendum et ornandum. Urbem<sup>2</sup> deseri a me, dum quidem sperare potero, nefas iudico. Mentis nostrae conscientia si optimorum consiliorum atque factorum testis in omni vita nobis erit, sine ullo metu, summa cum honestate vivemus. Stultus dicetur, qui alteri fecerit lucrum, sibi damnum. Si quid ad me scripseris, ita faciam, ut te<sup>2</sup> velle intellexero; sin autem tu minus<sup>3</sup> scripseris, ego tamen omnia, quae tibi utilia esse arbitror, summo studio curabo. Paucis diebus sum missurus domesticos tabellarios.

<sup>1</sup> Sometimes the verb of the conditional clause, as well as that in the conclusion, is in the fut. perf., and then the meaning is that both actions will be completed at the same time. We should use the simple future in both clauses. —

<sup>2</sup> Acc. c. inf. — <sup>3</sup> *Sin minus*, properly, if less (than that); hence, if not; *si* or *sin minus*, more rarely *si non*, is used to denote opposition to something going before, and the verb of the preceding clause is commonly omitted.

Ego certe meum reipublicae atque imperatori officium praestitero. Si scieris, inquit Carneades, aspidem<sup>2</sup> occulte latere uspiam et velle aliquem<sup>2</sup> imprudentem<sup>4</sup> super eam assidere, cujus mors tibi emolumentum factura sit; improbe feceris, nisi monueris, ne assideat.

<sup>4</sup> *Imprudens, unaware.*

## VI.

We shall be better men,<sup>1</sup> when we learn<sup>2</sup> what<sup>3</sup> nature desires.<sup>4</sup> When I hear<sup>5</sup> Catulus, I am wont to judge that<sup>6</sup> whatever you either add or change or withdraw, the result will be<sup>7</sup> more faulty<sup>8</sup> and worse. I despise the greatness of pain, from which the shortness of its continuance<sup>9</sup> will free<sup>10</sup> me, almost before it has come. We shall obtain this, if we take care. The more men we benefit, the more friends we shall have. I shall explain the whole matter as well as I can. You may expect<sup>11</sup> more full<sup>12</sup> letters from us when we have obtained a little leisure. Caesar was going to treat<sup>13</sup> this matter in the senate, on the Ides of March. Are you minded to<sup>14</sup> tear from the people their rights, and to overthrow the power of the tribunes?

<sup>1</sup> *A good man, a man of good morals, bene moratus.*—<sup>2</sup> The fut. perf. in Latin. So whenever an action or event must be completed before another referred to. In English we use the present in such cases, either through carelessness or for the sake of convenience, our fut. perf. being a complicated and cumbersome form.—<sup>3</sup> Plural.—<sup>4</sup> Subjunctive.—<sup>5</sup> *When I hear, hearing.*—<sup>6</sup> Acc. c. inf.—<sup>7</sup> Literally, (it) will be.—<sup>8</sup> *Faulty, vitiosus.*—<sup>9</sup> *Its continuance, tempus.*—<sup>10</sup> *To free, vindicare.*—<sup>11</sup> Literally, expect; imperative.—<sup>12</sup> *Full, uber.*—<sup>13</sup> *To treat of, agere de.*—<sup>14</sup> *Are you minded to, are you about to.*

## THE SUBJUNCTIVE MOOD.

### I. THE HYPOTHETICAL SUBJUNCTIVE.

[A hypothetical sentence consists of two clauses: one stating the condition or supposition, beginning with *si, nisi, ni, sinon, etiamsi, tametsi*, and called the *protasis*; the other containing the conclusion or inference, and called the *apodosis*.

The protasis is sometimes not expressed, being either implied in what precedes, or to be supplied by the mind of the hearer or reader—as *Id ego non facerem*, 'I would not do it,' *i. e.*, 'if I were in his place,' or the like.

The pres. subjunctive is used both in the protasis and in the apodosis, to denote that the supposition is possible, and may be true, but at the same time to intimate that it is not true.



The imperf. subj. is used in both clauses to denote that the supposition is not or cannot be true, and that accordingly the inference also is not true, and the time signified in such a sentence is the present—as *Si pecuniam haberem, ad te venirem*, ‘If I (now) had money, I would come to you;’ implying that I have no money, and therefore cannot come. So the supposition and inference may belong to past time, and then the pluperfect is employed in both clauses—as *Si pecuniam habuissem, ad te venissem*, ‘If I had had money, I would have come to you,’ meaning, ‘I had no money, and therefore I did not come.’

Sometimes the verb of the apodosis is in the indicative, while that of the protasis is in the subjunctive, implying that the supposition is not true; an irregularity arising either from an elliptical mode of speaking or from rhetorical animation, whereby the clause containing the conclusion is conceived of as independent of that containing the supposition.

## I.

Nec satis scio, nec, si sciam, dicere ausim. Omnino si quidquam est decorum, nihil est profecto magis, quam aequabilitas tum universae vitae tum singularum actionum; quam conservare non possis, si, aliorum naturam imitans, omittas tuam. Si vir bonus habeat vim, ut, si digitis concrepuerit, possit in locupletium testamenta nomen ejus irrepere, hac vi non utatur, ne si exploratum<sup>1</sup> quidem habeat, id omnino neminem suspicaturum.<sup>2</sup> Si is, qui apud te pecuniam deposuerit, bellum inferat patriae, reddasne depositum? Non credo: facias<sup>3</sup> enim contra rempublicam, quae debet esse carissima. Si gladium quis apud te sana mente deposuerit, repetat insaniens; reddere peccatum sit, officium non reddere. Quum omnis ex re atque verbis constet oratio, neque verba sedem habere possunt, si rem subtraxeris, neque res lumen, si verba semoveris. Ut, si unumquodque membrum sensum hunc haberet, ut posse<sup>4</sup> putaret se valere, si proximi membri valetudinem ad se traduxisset, debilitari<sup>4</sup> et interire totum corpus necesse esset: sic, si unusquisque nostrum ad se rapiat commoda aliorum detrahatque, quod cuique<sup>5</sup> possit emolumenti sui gratia, societas hominum et communitas evertatur<sup>6</sup> necesse est.

<sup>1</sup> *Exploratum habere*, to have a thing being ascertained, to be certain.—<sup>2</sup> Acc. c. inf.; supply *esse* to *susplicaturum*.—<sup>3</sup> Supply the protasis: *si reddas*.—<sup>4</sup> Acc. c. inf.—<sup>5</sup> Supply *detrahère*.—<sup>6</sup> Supply *ut*, and construe thus: *necesse est ut societas et communitas hominum evertatur*.

## II.

You sit as<sup>1</sup> the avengers of the death of him whose life, if you thought that<sup>2</sup> it could<sup>3</sup> be restored by means of you, you

<sup>1</sup> Omit *as*.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> *Could*, *posse*; when *may*, *can*, *might*, *could*, *would*, or *should*, in English are simply auxiliary, they are expressed in Latin by the subj. mood; but when they retain their own proper force, *possum*, *licet*, *volo*, *debeo*, or *oportet* is used.



would not wish to be restored.<sup>4</sup> If you have seen a large and beautiful house, you could not be<sup>5</sup> brought<sup>6</sup> to think,<sup>7</sup> even if you should not see the owner, that<sup>2</sup> it had been built for mice and weasels. If your influence had availed<sup>8</sup> more with<sup>9</sup> the Roman people, than the welfare and true cause of the Roman people itself, should we this day be in possession of<sup>10</sup> this glory and this empire of the world? The king found in the opened sepulchre,<sup>11</sup> not the treasures which he had hoped for, but these words written:<sup>12</sup> 'If you were not greedy of disgraceful gain, and if you were not possessed by<sup>13</sup> an insatiable avarice, you would not have violated the graves of the dead.' Had not Themistocles been emulous of Miltiades, Greece would have been subject to the barbarians; and the names of Salamis and Artemisium, rendered illustrious<sup>14</sup> by victories, would not have been heard of.

<sup>4</sup> Omit to be restored. — <sup>5</sup> You could not be, you would not be able to be. — <sup>6</sup> To bring, adducere. — <sup>7</sup> To think, ut putes. — <sup>8</sup> To avail, valere. — <sup>9</sup> With, apud. — <sup>10</sup> To be in possession of, tenere. — <sup>11</sup> Sepulchre, monumentum. — <sup>12</sup> To write, exarare. — <sup>13</sup> Literally, if insatiable avarice did not possess (tenere) you. — <sup>14</sup> Rendered illustrious, nobilitatus.

### III.

Si ex humanitatis studiis delectatio sola peteretur, tamen hanc animi adversionem humanissimam et liberalissimam judicemus. Si dii, inquit, Philippe, tibi permisissent, quo maxime, modo animum velles experiri meum, alio profecto voluisses, sed certiore, quam expertus, ne optasses quidem. Archÿtas quum villico factus esset iratior, Quo te modo, inquit, accepissem, nisi iratus essem! Memoria minuitur, nisi eam exerceas, aut etiam si sis natura tardior. Erat Dario mite ac tractabile ingenium, nisi naturam plerumque fortuna corrumpere. Labebar longius, nisi me retinuissem. Furem aliquem aut rapacem accusaris:<sup>1</sup> vitanda tibi semper erit omnis avaritiæ suspicio. Vendat aedes vir bonus propter aliqua vitia, quae ipse norit, ceteri ignorent; pestilentes sint et habeantur salubres; male materiatae, ruinosae, sed hoc praeter dominum nemo sciat. Quaero, si hoc emptoribus venditor non dixerit, aedesque vendiderit pluris multo quam se<sup>2</sup> venditurum putarit, num id juste an improbe fecerit?

<sup>1</sup> In animated discourse, the clause which would regularly be the protasis is sometimes expressed as independent, and then takes the indicative to denote something which occasionally occurs, but the subj. to denote a mere supposition. — <sup>2</sup> Acc. c. inf.

## IV.

We say that<sup>1</sup> what is honorable,<sup>2</sup> even if it be praised by none, is praiseworthy in its own nature.<sup>3</sup> The seeds of virtue are implanted in our minds,<sup>4</sup> and if they<sup>5</sup> were allowed to grow up,<sup>6</sup> nature itself would lead us to a happy life. If I required for myself no other reward from the senate and people of Rome than honorable retirement,<sup>7</sup> who would not concede it to me? If I thought that,<sup>1</sup> by cutting off Catiline,<sup>8</sup> all danger would be warded off<sup>9</sup> from you, I should have cut him off long ago, at the risk<sup>10</sup> not only of popularity,<sup>11</sup> but even of life. On the other hand,<sup>12</sup> if you<sup>13</sup> looked at<sup>14</sup> the army of the Macedonians, the appearance<sup>15</sup> was different. I was on the point of setting out from the city, if you had not arrived. The soldiers were on the point of yielding, if the consul had not come up with his army.

<sup>1</sup> Acc. c. inf.—<sup>2</sup> That which is honorable or virtuous, simply *honestum*.—<sup>3</sup> In its own nature, *naturā*.—<sup>4</sup> Mind, *ingenium*.—<sup>5</sup> Literally, if it were allowed that they grow up (acc. c. inf.).—<sup>6</sup> To grow up, *adolescere*.—<sup>7</sup> Retirement, *otium*.—<sup>8</sup> Literally, Catiline having been cut off. To cut off, *tollere*.—<sup>9</sup> Present inf.—<sup>10</sup> Risk, *periculum*.—<sup>11</sup> Literally, of my odium.—<sup>12</sup> On the other hand, *contra*.—<sup>13</sup> You, any one.—<sup>14</sup> To look at, *intueri*.—<sup>15</sup> Appearance, *facies*.

## II. THE POTENTIAL, OPTATIVE, AND CONCESSIVE SUBJUNCTIVE.

[The subjunctive, as a *potential* mood, is used to express what does not really exist, but may or might exist. The subject of such clauses is usually an indefinite or interrogative pronoun. A present possibility is denoted by the pres. or the perf., while a past possibility is expressed by the imperfect. The potential subjunctive is used also with definite subjects for the sake of delicacy and modesty of expression, and chiefly in the first person of the perf.—as *Haud facile dixerim*, 'I would not lightly say.' It is further used in doubtful questions implying a negative sense, and in questions expressive of disapprobation.

The subjunctive, as an *optative* mood, is used to express a wish or desire, or is employed to convey a command.

This mood is also used to express a *concession* or *permission*, commonly denoting that what we concede is not true, or at least is left undecided, but that we grant it for the sake of argument; in this sense it is introduced *often* by *ut*, and in negative clauses *always* by *ne*.]

## I.

Ne ingenio quidem qui praestiterit,<sup>1</sup> facile dixerim, C. Pisoni, genero meo. Quis hunc hominem<sup>2</sup> dixerit, qui ea casu fieri dicat, quae quanto consilio gerantur, nullo consilio assequi possumus? Saxa et solitudines voci respondent; bestiae saepe immanes cantu flectuntur atque consistunt: nos, instituti rebus

<sup>1</sup> *Qui praestiterit*, one who excelled. This subjunctive does not come under the present paragraphs, but is explained afterward.—<sup>2</sup> *Hominem* is not qualified by *hunc*, but stands to it in the relation of a predicate.

optimis, non poëtarum voce moveamur? Damnem medici fidem? in tabernaculo ergo me opprimi patiar? Forsitan quispiam dixerit: nonne igitur sapiens, si fame ipse conficiatur, abstulerit cibum alteri, homini ad nullam rem utili? Minime vero. Qui sibi hoc sumsit, ut corrigat mores aliorum ac peccata reprehendat, quis huic ignoscat, si qua in re ipse ab religione officii declinarit?

## II.

Who would ever have supposed that<sup>1</sup> so great a war<sup>2</sup> could be concluded<sup>3</sup> by one general? I am happy: for who would deny that? and happy I shall remain: this also who would doubt? There is probably nothing so difficult but<sup>4</sup> it may be found out.<sup>5</sup> Who could justly blame either him who wishes<sup>6</sup> to be in the enjoyment of<sup>7</sup> a pleasure,<sup>8</sup> which no trouble follows,<sup>6</sup> or him who shuns<sup>6</sup> pain,<sup>8</sup> by which no pleasure is<sup>6</sup> gained?<sup>9</sup> Who could blame me with justice? You would not easily have decided<sup>10</sup> whether Hannibal was<sup>6</sup> dearer to the army or to the general. When<sup>11</sup> the battle was finished,<sup>3</sup> then indeed you might have seen what<sup>12</sup> boldness and what resolution<sup>13</sup> had been<sup>6</sup> in the army of Catiline. I would have you now define<sup>14</sup> what pleasure is.<sup>6</sup> In this country you may see many old men; and, if you were there, you might think yourself born in another century. The Romans returned dispirited<sup>15</sup> to the camp: you would have believed them conquered. Both are faults: to believe all, and to believe none. But the one I should call more honorable, the other more safe. Who would consider a stupid and dull man fit for the charge of a private house, I do not say<sup>16</sup> of the state?

<sup>1</sup> Acc. c. inf. — <sup>2</sup> *So great a war*, this so great war. — <sup>3</sup> *To conclude*, to finish, conficere. — <sup>4</sup> *But*, quin, with subjunctive. — <sup>5</sup> *To find out*, investigare. — <sup>6</sup> Subjunctive. — <sup>7</sup> *In the enjoyment of*, in. — <sup>8</sup> *Ea voluptas — dolor is*. — <sup>9</sup> *To gain*, parere. — <sup>10</sup> *To decide*, discernere. — <sup>11</sup> Ablative absolute. — <sup>12</sup> *What*, how great. — <sup>13</sup> *Resolution*, vis animi. — <sup>14</sup> *Ut*, with the subjunctive. — <sup>15</sup> *Dispirited*, moestus. — <sup>16</sup> *I do not say*, nedum.

## III.

Utinam,<sup>1</sup> Pompei, cum Caesare societatem nunquam coisses, aut nunquam diremisses! In spem venio, appropinquare<sup>2</sup> tuum adventum, qui mihi utinam solatio sit! Milo, valeant, inquit, valeant cives mei! Stet haec urbs praeclara, mihi que patria carissima, quo modo merita de me erit! Tranquilla republica cives mei (quoniam mihi cum illis non licet) sine me ipsi, sed per me tamen, fruuntur! Utinam respublica stetisset, quo coeperat, statu; nec in homines, non tam commutandarum

<sup>1</sup> A wish is sometimes expressed more emphatically by the addition of *utinam* '(would) that,' and *utinam ne*, or rarely, *non*, '(would) that not.' — <sup>2</sup> Acc. c. inf.

rerum quam evertendarum cupidos, incidisset! O utinam possem populos reparare paternis artibus!<sup>3</sup> De illis loquor, qui occiderunt. Fuerint cupidi, fuerint irati, fuerint pertinaces; sceleris vero crimine, furoris, parricidii, liceat Pompeio, liceat multis aliis carere! Ut desint cetera,<sup>4</sup> quantum est<sup>5</sup> esse Jovis fratrem! Nihil est homini prudentia dulcius, quam, ut cetera auferat, affert senectus.

<sup>3</sup> Deucalion, the son of Prometheus, is speaking.—<sup>4</sup> *Cetera*, the rest, the other advantages.—<sup>5</sup> *Quantum est*, how great (a matter) is (it)!

## IV.

Kings may keep their kingdoms, the wealthy their riches, to themselves.<sup>1</sup> May the gods preserve to you these joys and this fame! Would that it were in our power to confer just rewards on all the citizens! Even in prosperity let us avoid pride and arrogance. If this has been given me as the condition of my consulship,<sup>2</sup> that I should endure all hardships and all pains, I will bear them not only with fortitude,<sup>3</sup> but even with gladness,<sup>4</sup> provided that,<sup>5</sup> by my labours, safety and dignity be won<sup>6</sup> for you and for the Roman people. Granting that he was in error, he at least did not persist in error. Granting that you have need of assistance, you have not need of unjust assistance. Granting that you have benefitted the state, we were all ready to do the same. Granting that it is not the greatest evil, an evil certainly it is.

<sup>1</sup> *To keep to one's self*, sibi habere.—<sup>2</sup> Literally, if this condition of my consulship has been given me.—<sup>3</sup> *With fortitude*, fortiter.—<sup>4</sup> *With gladness*, libenter.—<sup>5</sup> *Provided that*, modo c. subj. *Dum*, modo, *dummodo*; and *dum ne*, modo ne, *dummodo ne*, denoting an intention or purpose, are followed by the subj.—<sup>6</sup> *To win*, parere.

### III. THE SUBJUNCTIVE WITH THE CONJUNCTIONS *UT*, *NE*, &C., AND THE SEQUENCE OF THE TENSES.

[Dependent or subordinate clauses introduced by *ut*, 'that,' 'so that,' 'in order that,' 'although'; *ut ne* or *ne*, 'that not,' 'in order that not'; *ut non*, 'so that not'; *quin*, 'that not,' *quominus*, 'that not'; *quo*, 'that thereby,' take the subjunctive.

*Note 1.* *Ut* is used to denote intention; result, effect, or consequence; and concession. It is used after verbs and expressions signifying that anything is or happens, though the acc. c. inf. is sometimes used in such cases. *Accidit* is followed by *ut* c. subj., or *quod* c. ind. This particle sometimes introduces a clause merely explanatory of what precedes—as *Et hoc commune vitium*—*ut*, &c. It is sometimes omitted, especially when it denotes concession, and after verbs denoting to wish, to desire, to advise, to request, to persuade; and after *licet*, *oportet*, *necesse est*, *fac*, and *fazo*.



2. *Ne* indicates a negative purpose or wish, and its meaning is sometimes strengthened by *ut*; *ut* denoting the purpose in general, and *ne* its negative character. *Neve* stands in the same relation to *ne* as *neque* to *non*, and is equivalent to *et ne* or *vel ne*. It is used after verbs of preventing or resisting; but *impedio*, *prohibeo*, *recuso* and *caveo*, are sometimes construed c. inf. After verbs and expressions denoting fear, *ne* is used when we do not wish the thing to happen—as *Vereor ne veniat*, ‘I fear he will come;’ *ut*, when we wish the thing to happen—as *Vereor ut veniat*, ‘I fear he will not come.’ When *metuo* and *vereor* are used in their proper sense of ‘to fear,’ ‘to be afraid,’ without implying a wish either way, they are followed by the inf.—as *Metuo venire*, ‘I am afraid to come.’

3. *Quin* is equivalent to the relative pron. in all its cases joined with *non*, so that it may stand for *qui non*, *quae non*, *quod non*, &c. It is used after negative clauses, or interrogative clauses implying a negative. The place of the negative in the preceding clause is sometimes supplied by such words as *parum*, *perpauci*, *aegre*. It is also used after verbs and expressions implying hindrance, opposition, prevention, omission, and the like, and after *non est dubium*, ‘there is no doubt.’ *Non dubito*, ‘I doubt not,’ is in Cicero const. with *quin*; but often in Curtius and Livy, and always in Nepos, with the acc. c. inf. *Dubito* and *non dubito*, ‘to scruple,’ ‘to hesitate,’ are generally followed by the acc. c. inf.

4. *Quominus*, being equivalent to *ut eo minus*, ‘that thereby the less,’ ‘that not,’ requires the subjunctive, and is used after verbs of prohibiting, hindering, and the like.

5. *Quo* has the force of *ut eo*, ‘that thereby,’ ‘that,’ and its clause usually contains a comparative—as *Ager aratur, quo meliores fetus possit edere*.

#### SEQUENCE OF THE TENSES.

When the verb of the leading clause is in the present, the pres. perfect, or the future tense, the verb of the dependent clause must be in the present subjunctive, to denote an incomplete action; and in the perf., to denote a completed action; and when the verb of the former is in the imperfect, the historical perf., or the pluperfect, that of the latter must be in the imperfect or pluperfect subjunctive—as ‘I come, have come, shall come, or shall have come, to see it,’ must be *Venio, veni, veniam, or venero, ut id videam*; but ‘I was coming, I came, or I had come, to see it,’ would be *Veniebam, veni, or veneram, ut id viderem*.

*Note.* If the dependent clause is connected with a clause containing the acc. c. inf., the tense of such dependent clause is determined by that on which the acc. c. inf. depends.]

#### I.

Multa<sup>1</sup> conficta arbitror a poëtis esse, ut effectos nostros mores in alienis personis expressamque imaginem vitae nostrae quotidianae videremus. Statuerant ita majores nostri, ut, si a multis esset flagitium rei militaris admissum, sortitione

<sup>1</sup> Acc. c. inf.



in quosdam animadverteretur; ut metus videlicet ad omnes, poena ad paucos perveniret. Thracas leviter armatos praece- dere jusserat scrutarique calles, ne occultus hostis in subeuntes erumperet. Virtutum vitiorumque genera cernenda sunt dili- genter, ne ea nos fallant vitia, quae virtutem videntur imitari. Ejusmodi in provinciam homines cum imperio mittimus, ut ipsorum adventus in urbes sociorum non multum ab hostili expugnatione differant. Non ita generati a natura sumus, ut ad ludum et jocum facti esse videamur, sed ad severitatem potius et ad quaedam studia graviora et majora. Bibere per- severem, ut, si venenum datum fuerit, ne immerito quidem, quidquid acciderit, evenisse videatur? In Scauri oratione, sapientis hominis et recti, gravitas summa et naturalis quae- dam auctoritas inerat, non ut causam, sed ut testimonium dicere putares, cum pro reo diceret. Non facile dijudicatur amor verus et fictus, nisi aliquod incidat ejusmodi tempus, ut, quasi aurum igne, sic benevolentia fidelis periculo aliquo perspicui possit. Hujus praecepti<sup>2</sup> tanta vis, tanta sententia est, ut ea non homini cuiquam, sed Delphico deo tribueretur.

<sup>2</sup> Namely, nosce te ipsum.

## II.

Neither in order to buy, nor in order to sell, more advan- tageously,<sup>1</sup> will a good man pretend or conceal<sup>2</sup> anything. The magistrates are the ministers of the laws; the judges are the interpreters of the laws; of the laws we are all servants,<sup>3</sup> that we may be able to be free. Laws are given, that the citi- zens may live peaceably and happily. I am silent, in order not to increase your grief. Your generals have as yet contended with that king in such a way<sup>4</sup> as to carry off<sup>5</sup> from him the insignia of victory, not the victory itself.<sup>6</sup> Some philosophers are so filled with<sup>7</sup> levity and boasting, that it would have been better<sup>8</sup> for them not to have learned; others are greedy of money, some of glory; many are slaves to passion,<sup>9</sup> so that their discourse is singularly<sup>10</sup> at variance with<sup>11</sup> their life, which to me at least<sup>12</sup> seems most disgraceful. Great is the force of conscience both ways,<sup>13</sup> so that they do not fear who have<sup>14</sup> done nothing wrong, and they who have<sup>14</sup> sinned think that<sup>15</sup> punishment is<sup>16</sup> always before their eyes. Pompey

<sup>1</sup> More advantageously, melius.—<sup>2</sup> To pretend-to conceal, simulare-dissimulare.—

<sup>3</sup> Literally, we are all for this reason (idcirco) servants, that, &c.—<sup>4</sup> Ita.—<sup>5</sup> To carry off, reportare.—<sup>6</sup> Omit itself.—<sup>7</sup> Literally, are of so great levity, &c.—<sup>8</sup> It must be remembered, that it would have been better is in Latin *fruit melius*; and therefore here with *ut*, the corresponding tense of the subjunctive must be used, and not the pluperfect.—<sup>9</sup> Literally, of passions.—<sup>10</sup> Singularly, mirabiliter.—<sup>11</sup> To be at variance with, pugnare cum.—<sup>12</sup> At least, quidem.—<sup>13</sup> Both ways, in utramque partem.—<sup>14</sup> Subj.—<sup>15</sup> Aec. c. inf.—<sup>16</sup> To be, versari.

was a man of such moderation, of such gentleness,<sup>17</sup> of such humanity, that they seemed to be happiest among<sup>18</sup> whom he stayed longest.

<sup>17</sup> *Gentleness, mansuetudo.*—<sup>18</sup> *Among, apud.*

### III.

In this and the following exercises, the pupil may be required to point out where, according to the rules, the infinitive might be used, instead of *ut* with the subjunctive.

P. Sulpicii tanta in dicendo gravitas, tanta brevitās, tanta jucunditas fuit, ut posset, vel ut prudentes errarent, vel ut boni minus bene sentirent, perficere dicendo. Illud vel maximum est animo ipso animum videre. Et nimirum hanc habet vim praeceptum Apollinis, quo monet, ut se quisque noscat. Non enim, credo,<sup>1</sup> id praecipit, ut membra nostra, aut staturam figuramque noscamus. Vos hortor, ut ita virtutem locetis, sine qua amicitia esse non potest, ut, ea excepta, nihil amicitia praestabilius esse<sup>2</sup> putetis. Quidquid est illud, quod sentit, quod sapit, quod vult, quod viget, coeleste et divinum est, ob eamque rem aeternum sit necesse est. Unus vir effecit, ut aliquando vere videremur omnibus gentibus, terra marique, imperare. Pulvere ac sudore simul perfusum regem invitavit liquor fluminis, ut calidum adhuc corpus ablueret. Non faciam, ut tuum animum angam querelis. Te hortor, ut omnia gubernes et moderere prudentia tua, ne te auferant aliorum consilia. Fac tibi legis Aciliae veniat in mentem, qua lege populus Romanus de pecuniis repetundis optimis judiciis severissimisque iudiciis usus est. Quae regio, quae ora, qui locus Graeciae, quae species formaeque pugnae, quae acies, quod remigium, qui motus hominum, qui ferarum non ita ab Homero expictus est, ut, quae ipse non viderit, nos ut videremus effecerit? Si qui volet eum philosophum,<sup>3</sup> qui copiam nobis rerum orationisque tradat, per me appellet licet.<sup>4</sup> Te, mi Plance, rogo et a te ita peto, ut majore cura, majore studio non possim, ut hanc rem suscipias, meam putes esse,<sup>2</sup> enitare, contendas, efficias, ut hereditatem propinqui sui C. Capito obtineat.

<sup>1</sup> *Credo*, I should suppose; with a certain ironical force.—<sup>2</sup> *Acc. c. inf.*—<sup>3</sup> Supply *appellare*.—<sup>4</sup> *Per me licet (alicui)*, (any one) may through me, as far as I am concerned.

### IV.

I wish that you would come soon. Themistocles persuaded the Athenians to leave the city. Temperance is that<sup>1</sup> which,

<sup>1</sup> *Omit that.*

either in seeking<sup>2</sup> or avoiding<sup>2</sup> things, warns us<sup>3</sup> to follow reason. He who is too slow in remunerating<sup>2</sup> such<sup>4</sup> benefits as you have conferred on me, must<sup>5</sup> be called not only ungrateful, but impious. Caesar persuaded a Gaul to go over to the enemy, and say to them that<sup>6</sup> the Romans were afraid of them. I wish you to think that<sup>6</sup> no one was ever either dearer or more agreeable to any one than you are<sup>7</sup> to me. We must cause<sup>8</sup> the appetites to obey reason. I wish you would require and expect all things from me. I shall surpass<sup>9</sup> your thoughts by my services.<sup>10</sup> What is honorable cannot be made<sup>11</sup> not to be useful. Many are of such a nature<sup>12</sup> as not to distinguish between<sup>13</sup> the true and the false. Cleomènes commanded that the mast should be raised,<sup>14</sup> the sails spread,<sup>15</sup> and anchor weighed;<sup>16</sup> he also ordered a signal to be given that the others should follow. Virtue ought,<sup>17</sup> by its own allurements, to attract<sup>18</sup> you to true honour. It is a very just precept,<sup>19</sup> that we should avoid perturbations; that is, too great excitements<sup>20</sup> of the mind which do not obey<sup>21</sup> reason. Who has persuaded you to assent to this man? All desire to reach<sup>22</sup> old age.

<sup>2</sup> Gerundive. — <sup>3</sup> Omit *us*. — <sup>4</sup> *Such-as*, tantus-quantus. — <sup>5</sup> *Necesse est*. — <sup>6</sup> Acc. c. inf. — <sup>7</sup> *Than you are*; the full expression would be: quam te esse: but the *esse* is omitted. — <sup>8</sup> Participle in -*us*, of *efficere*. — <sup>9</sup> *To surpass*, vincere. — <sup>10</sup> *Service*, officium. — <sup>11</sup> *Efficere*. — <sup>12</sup> *Of such a nature*, tales. — <sup>13</sup> *To distinguish between*, discernere. — <sup>14</sup> *To raise*, erigere. — <sup>15</sup> *To spread*, pandere. — <sup>16</sup> *To weigh*, tollere. — <sup>17</sup> *Oportet*. — <sup>18</sup> *To attract*, trahere. — <sup>19</sup> *It is a very just precept*, rectissime precipitur. — <sup>20</sup> *Excitement*, motus. — <sup>21</sup> *Literally*, not obeying. — <sup>22</sup> *To reach*, to attain, adipisci.

## V.

Tantum adest, ut aliquam bonam gratiam mihi quaesisse videar, ut multas etiam simultates intelligam me<sup>1</sup> suscepisse. Hoc fere sic fieri solet, ut regum afflictæ fortunæ facile multorum opes alliciant ad misericordiam. Is erat reipublicæ status, ut eam<sup>1</sup> unius consilio atque cura gubernari necesse esset. Videmus hunc statum<sup>1</sup> esse hujus totius mundi atque naturæ, rotundum ut coelum, terraque ut media sit. Quibus bestiis erat is cibus, ut alius generis bestiis vescerentur, aut vires natura dedit, aut celeritatem. Id faciam, quod in principio fieri in omnibus disputationibus oportet, ut, quid illud sit de quo disputetur, explanetur, ne vagari et errare cogatur oratio. Certe res ita se habent, ut ex natura vivere summum bonum sit. Generi animantium omni est a natura tributum, ut se, vitam corpusque tueatur, declinetque ea, quæ nocitura videntur, omniaque, quæcunque ad vivendum sint necessaria, anquirat et parat. Hoc animo semper fui, ut invidiam virtute partam, gloriam, non invidiam putarem. Vereor ne amore<sup>2</sup>

<sup>1</sup> Acc. c. inf. — <sup>2</sup> *Amore*, out of love—from my affection for him.

videar plura, quam fuerunt in Pisone, dicere; quod non ita est. A principio hujus belli, quod cum impiis civibus consecratisque suscepimus, timui ne conditio insidiosa pacis libertatis recuperandae studia restingueret. Vereor ut hoc bellum feliciter cedat.

## VI.

So far from not wishing to be written against,<sup>1</sup> we even desire it very much. It is so clear<sup>2</sup> that<sup>3</sup> there are gods, that I scarcely think him in his sound mind<sup>4</sup> who denies<sup>5</sup> it. It remains that we consider what is their nature. It may happen that one thinks rightly, and yet<sup>6</sup> cannot express<sup>7</sup> in a polished manner<sup>8</sup> what he thinks. It ought not to happen that any one of those who have once been freed from fear by you, should again begin to fear. What is more unusual than that, although<sup>9</sup> there were two most valiant and illustrious consuls, a Roman eques should be sent to the command of<sup>10</sup> a very great war, in place of the consul?<sup>11</sup> The abolition<sup>12</sup> of the dictatorship is the greatest benefit that you have conferred<sup>13</sup> on the state. The ancient philosophers think that<sup>3</sup> in the islands of the blest, the wise, freed from all care, will do nothing else than spend<sup>14</sup> their whole time in inquiring<sup>15</sup> and learning.<sup>15</sup> This we maintain,<sup>16</sup> that the profit<sup>17</sup> of duty is duty itself. What could be more presumptuous than that a Greek,<sup>18</sup> who had never seen an enemy or a camp, should give precepts on the art of war<sup>19</sup> to Hannibal, the greatest general of his time. I know your courage, I know your wisdom; I do not fear that you will do anything timidly or foolishly, if you hold by<sup>20</sup> that which you yourself think to be right. I fear that what I shall now say may not be understood by hearing it,<sup>21</sup> as<sup>22</sup> I myself in thought<sup>23</sup> perceive it. I fear that being ignorant of the true path to glory,<sup>21</sup> you may think it glorious for you<sup>25</sup> alone to be more powerful<sup>26</sup> than all, and that you may choose rather to be feared than to be loved by your countrymen.

<sup>1</sup> To be written against, scribi contra nos, without a subject; for we are written against would be — scribitur contra nos. — <sup>2</sup> Clear, perspicuum. — <sup>3</sup> Acc. c. inf. — <sup>4</sup> Literally, of sound mind. — <sup>5</sup> Subj. — <sup>6</sup> Omit yet. — <sup>7</sup> To express, eloqui. — <sup>8</sup> In a polished manner, polite. — <sup>9</sup> Although, quum, with the subjunctive. — <sup>10</sup> To the command of, simply ad. — <sup>11</sup> In place of the consul, pro consule. — <sup>12</sup> Literally, that you have abolished. To abolish, tollere. — <sup>13</sup> To confer, afferre. — <sup>14</sup> To spend, consumere. — <sup>15</sup> Gerund. — <sup>16</sup> To maintain, contendere. — <sup>17</sup> Profit, fructus. — <sup>18</sup> A Greek, Graecus homo. — <sup>19</sup> On the art of war; genitive of res militaris. — <sup>20</sup> To hold by, defendere. — <sup>21</sup> By hearing it, by the hearing, auditu. — <sup>22</sup> As, just as, perinde atque. — <sup>23</sup> In thought, thinking. — <sup>24</sup> The path to glory, iter gloriae. — <sup>25</sup> For you to be, acc. c. inf. — <sup>26</sup> To be more powerful, plus posse.

## VII.

Tu dies noctesque cruciaris, cui nec sat est, quod est, et id ipsum, quod habes, ne non sit diuturnum futurum, times.



Vereamini, censeo, ne in hoc scelere, tam immani ac nefario, nimis aliquid severe statuisset videamini. Quum multo magis sit verendum, ne remissione poenae crudeles in patriam, quam ne severitate animadversionis nimis vehementes in acerbissimos hostes fuisse videamini. Nunquam omnino periculi fuga committendum est, ut imbelles timidique videamur. Sed fugiendum<sup>1</sup> etiam illud, ne offeramus nos periculis sine causa, quo nihil potest esse stultius. Quis nescit primam esse<sup>2</sup> historiae legem, ne quid falsi dicere orator audeat; deinde ne quid veri non audeat, ne qua suspicio gratiae sit in scribendo, ne qua simultatis. Animadvertamus, quum alios juvare velimus, ne quos offendamus. Alexander a Parmenio litteras accipit, quibus ei denunciabat, ne salutem suam Philippo committeret. Vellem equidem, aut ipse Epicurus doctrinis fuisset instructor, aut ne deterruisset alios a studiis. Deprecor ne me,<sup>2</sup> tamquam philosophum, putetis scholam vobis aliquam explicaturum.<sup>3</sup> Quoniam in eam rationem vitae nos non tam cupiditas quaedam gloriae quam res ipsa ac fortuna deduxit, ut<sup>4</sup> sempiternus sermo hominum de nobis futurus sit: caveamus, quantum efficere et consequi possumus; ut ne quod in nobis insigne vitium fuisse dicatur. Grave est homini pudenti, petere aliquid magnum ab eo, de quo se<sup>2</sup> bene meritum<sup>3</sup> putet, ne id, quod petit, exigere magis quam rogare, et in mercedis potius quam beneficii loco numerare videatur. Considerandum est tibi ne aut temere desperes propter ignaviam, aut nimis confidas propter cupiditatem. Illa vox vulgaris *audivi* ne quid reo innocenti noceat, oramus. Te illud admoneo, ut, si hoc plene vitare non potes, quod<sup>5</sup> ante occupatur animus ab iracundia, quam providere ratio potuit, ne occuparetur, ut<sup>6</sup> te ante compares quotidieque meditare, resistendum esse iracundiae.

<sup>1</sup> Supply *est*.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> Supply *esse*.—<sup>4</sup> Connect *eam rationem vitae-ut*.—<sup>5</sup> Connect *hoc, quod*, this, that, &c.—<sup>6</sup> This sentence is so long and complicated, that the *ut* after *admoneo*, is here, for the sake of perspicuity, repeated.

## VIII.

I now fear that I may be able to make you no return,<sup>1</sup> except the tears which you shed<sup>2</sup> so abundantly<sup>3</sup> in my misfortunes. Depart, and free me from this fear;<sup>4</sup> that, if it is just,<sup>5</sup> I be not crushed;<sup>6</sup> if unjust, that I may at length cease to fear. In prosperity we must take care<sup>7</sup> not to open our ears to flatterers.<sup>8</sup> I took care<sup>9</sup> that these impious men were

<sup>1</sup> To make no return, nihil reddere.—<sup>2</sup> To shed, effundere.—<sup>3</sup> So abundantly; literally, very many, plurimas, agreeing with which.—<sup>4</sup> To free one from fear, eripere alicui timorem.—<sup>5</sup> Just-unjust, verus-falsus.—<sup>6</sup> To crush, opprimere.—<sup>7</sup> Must take care, cavendum est.—<sup>8</sup> A flatterer, assentator.—<sup>9</sup> To take care, providere.



not able to injure you; it is your part to take care<sup>9</sup> that they do not injure me. We must take care<sup>7</sup> that the punishment be not greater than the fault; and that, for the same reasons, some be not punished, and others not even accused. In seeking the truth,<sup>10</sup> two things are to be avoided:<sup>11</sup> the one, that we do not take<sup>12</sup> the unknown<sup>13</sup> for<sup>14</sup> known,<sup>13</sup> and rashly assent to it;<sup>13</sup> the other fault is this, that<sup>15</sup> some devote<sup>16</sup> too much study and too much labour to things obscure and difficult, and likewise<sup>17</sup> not necessary. We must take care<sup>7</sup> that a word do not seem far-fetched.<sup>13</sup> See that you do not err in thinking<sup>19</sup> that<sup>20</sup> Caesar will be angry at your enemies, when he has pardoned<sup>21</sup> his own. See that your kindness<sup>22</sup> do not injure both those to whom you seem to be kind<sup>23</sup> and others, and then that your kindness be not greater than your means.<sup>24</sup> If I have not copiously enough<sup>25</sup> returned thanks, in proportion to<sup>26</sup> your deserts, I entreat you not to ascribe this to my nature rather than to the greatness of your benefits.

<sup>10</sup> *In seeking the truth*, in cognitione veri.—<sup>11</sup> Participle in *-dus*.—<sup>12</sup> *To take*, habere.—<sup>13</sup> Plural.—<sup>14</sup> *For*, pro.—<sup>15</sup> *That*, quod, with the indicative.—<sup>16</sup> *To devote to*, conferre in.—<sup>17</sup> *Likewise*, lit., the same.—<sup>18</sup> *Far-fetched*, arcessitum.—<sup>19</sup> *In thinking*, qui putetis.—<sup>20</sup> Acc. c. inf.—<sup>21</sup> Subj.—<sup>22</sup> *Kindness*, benignitas.—<sup>23</sup> *To whom you seem to be kind*, quibus benigne videtur fieri.—<sup>24</sup> *Means*, facultas.—<sup>25</sup> *Not copiously enough*, parum cumulate.—<sup>26</sup> *In proportion to*, pro.

## IX.

Non possunt una in civitate multi rem atque fortunas amittere, ut non plures secum in eandem calamitatem trahant. Animus humanus si est excultus, et si ejus acies ita curata est, ut ne caecetur erroribus, fit perfecta mens. Quisquam dubitabit,<sup>1</sup> quin huic tantum bellum transmittendum sit? Non est dubium, quin is, qui liberalis benignusve dicitur, officium, non fructum, sequatur. Quum machinatione quadam moveri<sup>2</sup> aliquid videamus, non dubitamus, quin illa opera sint rationis. Quum impetum coeli admirabili cum celeritate moveri<sup>2</sup> vertique videamus, constantissime conficientem vicissitudines anniversarias cum summa salute et conservatione rerum omnium: dubitamus,<sup>1</sup> quin ea non solum ratione fiant, sed etiam excellenti quadam divinaque ratione? Nihil est tam difficile, quin quaerendo investigari possit. Non dubium est, quin major adhibita ei vis sit, cujus animus sit perterritus, quam illi, cujus corpus vulneratum sit. Nemo te adspicit, quin ingemiscat; nemo mentionem facit,<sup>3</sup> quin exsecretur. Roga nunc Stoicum, quis sit melior, Epicurusne an Acade-

<sup>1</sup> *Quisquam dubitabit-dubitamus?* The meaning in both cases is negative: no one will doubt—we do not doubt; hence *dubitare* is followed by *quin*.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> Supply *tui*.

micus? Nemo dubitat Academicum praelatum iri.<sup>4</sup> Bene praecipiant, qui vetant quidquam agere, quod dubites aequum sit an iniquum. Non adversatur jus, quominus suum quodque cujusque sit. Non me impedit cujusquam inimicum edictum, quominus fretus vobis vestrum jus defendam. In hoc prope idem est poëta atque<sup>5</sup> orator, nullis ut terminis circumscribat aut definiat jus suum, quominus ei liceat eadem illa facultate et copia vagari, qua<sup>6</sup> velit. Naturam sequi et ejus quasi lege vivere, est nihil praetermittere, quominus ea, quae natura postulet, sequamur. Hanc consolationem semper in animo habere debemus, homines nos ut esse<sup>2</sup> meminerimus,<sup>7</sup> ea lege natos, ut omnibus fortunae telis proposita sit vita nostra; neque est recusandum, quominus ea, qua nati sumus, conditione, vivamus, neve tam graviter eos casus feramus, quos nullo consilio vitare possumus, eventisque aliorum memoria repetendis nihil<sup>2</sup> accidisse nobis novi cogitemus. Imprimis versutum et callidum erat factum Solonis, qui, quo et tutior vita ejus esset et plus aliquanto reipublicae prodesset, furere<sup>2</sup> se simulavit.

<sup>4</sup> Acc. c. inf.—the rarer construction.—<sup>5</sup> *Atque*, as.—<sup>6</sup> *Qua*, how, as.—<sup>7</sup> *Ut* meminerimus nos esse homines, &c.

## X:

Who would doubt that true riches consist in<sup>1</sup> virtue? Who has read this book without being moved? There is none of us who does not know that<sup>2</sup> you have<sup>3</sup> no enmities with Roscius. There is no doubt that I shall remain here. All good men were willing<sup>4</sup> to perish either for or with me. Do you think that<sup>2</sup> there is any coast so desert, that the fame of that day has not reached it?<sup>5</sup> I do not doubt that you waited for<sup>6</sup> me. So great is the love of knowledge and truth innate in all, that no one can doubt that the nature of man is drawn to these things without the inducement of gain.<sup>7</sup> It cannot be brought about<sup>8</sup> that I should not hate the enemies of freedom. Nothing is wanting for me to be most miserable. If Milo does not deny that, on account of<sup>9</sup> which he seeks nothing but to be pardoned,<sup>10</sup> would he hesitate to confess that on account of<sup>9</sup> which he might even seek rewards?<sup>11</sup> An accident has prevented me from doing this. Scaurus was prevented by force from carrying off his slave from the temple of Diana. Nothing forbids us to do this. When there shall be nothing beside the soul,

<sup>1</sup> *To consist in*, positus sum in c. abl.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> *Esse*.—<sup>4</sup> *Were willing*, non recusabant.—<sup>5</sup> Literally, to which (*quo*, whither) the fame of that day has not reached (*pervenire*).—<sup>6</sup> *To wait for*, expectare.—<sup>7</sup> Literally, induced (*invitatus*) by no gain.—<sup>8</sup> *To bring about*, efficere.—<sup>9</sup> *On account of*, out of, ex.—<sup>10</sup> *But to be pardoned*, nisi ut ignoscatur.—<sup>11</sup> Literally, from which rewards would be to be sought.

nothing will hinder it from perceiving of what nature<sup>12</sup> everything is.<sup>13</sup> He does everything in order to accomplish his purpose.

<sup>12</sup>Of what nature, qualis.—<sup>13</sup> Subjunctive.

#### IV. THE SUBJUNCTIVE IN INDIRECT QUESTIONS.

[Questions conveyed in a subordinate clause are called *indirect* questions, and have the verb in the subjunctive — as *Quaero quid facturus sis*, 'I ask what you are going to do,' is an indirect, while *Quid facturus es?* 'What are you going to do?' is a direct question.

*Note* 1. All the interrogative pronouns and adverbs, that are used in direct questions, may introduce indirect questions.

2. The interrogative nature of a sentence is indicated also by certain particles—as *an*, *anne*, *-ne*, *nonne*, *num*, *utrum*, *utrumne*; and sometimes, especially in impassioned questions, the interrogative particle is wholly omitted. *An* is used in a second or opposite question, or with a contrary question implied. *Ne* is appended to the first word of a question, and indicates a simple interrogation. *Nonne* intimates that we expect an affirmative; and *num*, a negative answer. *Numne* implies doubt, and *numquid* is often only a strengthened form of *num*.

3. Disjunctive or double questions, whether direct or indirect, are introduced, the first by *utrum*, *utrumne*, sometimes by the suffix *ne*, and sometimes without any interrogative particle; the second, by *an*, *anne*, or the suffix *ne*.

4. 'Or not,' after a direct question, is expressed by *annon*; after an indirect question, by *necne*.]

#### I.

Num quid aliud in iudicium venit, nisi uter utri insidias fecerit? Omnium ineptiarum, quae sunt innumerabiles, haud scio, an ulla sit major quam illorum, qui solent, quocunque in loco, quoscunque inter homines visum est,<sup>1</sup> de rebus aut difficillimis aut non necessariis disputare. Demosthenem<sup>2</sup> ferunt ei, qui quaesivisset, quid primum esset in dicendo, actionem, quid secundum, idem, et idem tertium respondisse. Humanitate tanta est Pompeius, ut difficile dictu sit, utrum hostes magis virtutem ejus pugnantes timuerint, an mansuetudinem victi dilexerint. Pythagorici, si quid affirmarent in disputando, quum ex iis quaereretur, quare ita esset, respondere soliti: 'Ipse dixit.' Ipse autem erat Pythagoras. Quid interest, utrum ex homine se convertat quis in belluam, an in hominis figura immanitatem gerat belluae? Socrates quum rogaretur, cujatem se diceret, mundanum,<sup>3</sup> inquit. Est boni consulis non solum videre quid agatur, verum etiam providere quid futurum sit. Non intelligunt homines, quam magnum vectigal sit

<sup>1</sup> Visum est, supply *illis*; it seems (has seemed) good to them, or, they please.—

<sup>2</sup> Acc. c. inf.—<sup>3</sup> Supply *me dico*.

parsimonia. Difficile dictu est, quaenam causa sit, cur ea, quae maxime sensus nostros impellunt voluptate et specie prima acerrime commovent, ab iis celerrime fastidio quodam et satietate abalienemur. Diodorus Stoicus, caecus,<sup>4</sup> quod<sup>5</sup> sine oculis fieri posse vix videtur, geometriae munus tuebatur, verbis praecipiens discentibus, unde, quo, quamque lineam scriberent. Cur spolieris erit<sup>6</sup> clypeus Achillis, non cur metuaris ab hoste. Eos, qui singulis vitiis excellunt aut etiam plurimis, propter damna aut detrimenta aut cruciatus aliquos miseros dicimus, an propter vim turpitudinemque vitiorum? Vos narrare soletis nescio quem<sup>7</sup> regnare<sup>2</sup> Jovem. Quum ad naturam eximiam atque illustrem accesserit ratio quaedam conformatioque doctrinae, tum illud nescio quid praeclarum ac singulare solet existere. Sales in dicendo mirum quantum<sup>8</sup> valent.

<sup>4</sup> *Caecus*, (although) blind.—<sup>5</sup> *Quod*, (a thing) which; referring to what follows.—<sup>6</sup> *Erit* *cur*, will be (the cause) why.—<sup>7</sup> The expressions, *nescio quis* and *nescio quomodo*, are inserted in a manner parenthetically, and therefore do not affect the mood of the verb.—<sup>8</sup> *Mirum quantum*, like *nescio quid*, here exercising no influence on the construction.

## II.

See whether you ought to hesitate to devote yourselves<sup>1</sup> with your whole soul<sup>2</sup> to this war. I neither know well enough, nor, if I knew, should I venture to say whether I am about to do something worth while.<sup>3</sup> On account of this avarice of the generals, who does not know what calamities our armies bear with them<sup>4</sup> wherever they go?<sup>5</sup> Do you think that<sup>6</sup> during these years more cities of the enemy have been destroyed by the arms of your soldiers, or states of your allies by their winter-quarters? There are two kinds of liberality: the one in<sup>7</sup> bestowing,<sup>8</sup> the other in returning a benefit; whether we bestow or not is in our own power, but not to return is not permitted to a good man, if only he can do it without injustice. The eyes tell how we are affected in mind. God cannot be ignorant of what mind every one is. No one is to be held<sup>9</sup> an orator<sup>10</sup> who is<sup>11</sup> not accomplished<sup>12</sup> in all the arts which are worthy of a free man. For if we do not use these arts themselves<sup>13</sup> in speaking, yet it is apparent whether we are ignorant of them, or have learned them. Are these yours or not? I do not see how past pleasures can relieve present evils. Which of us do you think is ignorant<sup>6</sup> what you have done

<sup>1</sup> *To devote one's self*, incumbere.—<sup>2</sup> *With your whole soul*, omni studio.—<sup>3</sup> *Something worth while*; literally, a reward of the pains, operae pretium.—<sup>4</sup> *Omit with them*.—<sup>5</sup> Impersonal perfect passive of *venire*.—<sup>6</sup> Acc. c. inf.—<sup>7</sup> Genitive.—<sup>8</sup> *To bestow*, dare.—<sup>9</sup> Participle in *-us*.—<sup>10</sup> Literally, in the number of orators.—<sup>11</sup> Subj.—<sup>12</sup> *Accomplished*, perpolitus.—<sup>13</sup> Literally, which themselves if we do not use, &c.



last<sup>14</sup> night, what the night before,<sup>15</sup> where you have been, whom you have called together, what plan<sup>16</sup> you have formed?<sup>17</sup> Do you think that<sup>6</sup> Epaminondas groaned when he perceived<sup>11</sup> that,<sup>6</sup> along with his blood, his life was flowing out? The question is,<sup>18</sup> whether we are to conquer,<sup>19</sup> or to perish<sup>19</sup> with ignominy.

<sup>14</sup> Proximus.—<sup>15</sup> Superior.—<sup>16</sup> What plan, quid consilii.—<sup>17</sup> To form, capere.—<sup>18</sup> The question is, agitur.—<sup>19</sup> Future participle (periphrastic conjugation).

## V. THE CONSTRUCTION WITH QUOD, QUIA, &C.

[Subordinate sentences beginning with *quod*, *quia*, *quoniam*, *quando*, 'because,' 'since,' usually have the verb in the indicative, when the author gives his own view of a matter; but when he states the reason alleged by another and does not intimate his own belief, the subjunctive must be used.]

### I.

Mihi quidem videntur homines hac re maxime bestiis prae-stare, quod loqui possunt. Prata et arva et pecudum greges diliguntur, quod fructus<sup>1</sup> ex iis capiuntur: hominum caritas et amicitia gratuita est. Liberalitas, patriae caritas, bene merendi de altero aut referendae gratiae voluntas, nascuntur ex eo, quod natura propensi sumus ad diligendos homines, quod fundamentum juris est. Laco<sup>2</sup> glorianti cuidam mercatori, quod multas naves in omnem oram maritimam dimisisset, Non saepe optabilis quidem ista est, inquit, rudentibus apta<sup>3</sup> fortuna. Omnes boni semper nobilitati favemus, et quia utile est reipublicae nobiles homines esse<sup>4</sup> dignos majoribus suis, et quia valet apud nos clarorum hominum et bene de republica meritorum memoria, etiam mortuorum. Quod non cruentum mucronem, ut voluit, extulit, quod vivis nobis egressus est, quod ei ferrum de manibus extorsimus, quod incolumes cives, quod stantem urbem reliquit, quanto illum maerore afflictum esse<sup>4</sup> putatis? Dixit se non multum haesitantem responsurum,<sup>4</sup> sed ea dicturum, quae sibi essent in promptu, quod ista ipsa de re multum et diu cogitasset. Id gregarii milites faciunt inviti, ut se ab aliquo servatos esse<sup>4</sup> fateantur et coronam dent civicam; non quo<sup>5</sup> turpe sit, protectum in acie, hostium manibus eripi (nam id accidere nisi forti viro et pugnantia cominus non potest), sed<sup>6</sup> onus beneficii reformidant. Sensim et pedetentim progrediens extenuatur dolor, non quo

<sup>1</sup> Fructus, profit.—<sup>2</sup> Laco, ὄνις, a Spartan.—<sup>3</sup> Apta, fastened to, depending on.—<sup>4</sup> Acc. c. inf.—<sup>5</sup> The subjunctive sometimes intimates that the reason assigned is not the true one, particularly after *non quod*, *non eo quod*, *non ideo quod*, or *non quo*, *non quin*; after which the true cause is brought in by *sed quod* or *sed quia*, with the indicative.—<sup>6</sup> The true reason is sometimes introduced without *quod*.



ipsa res immutari soleat aut possit, sed id, quod ratio debuerat, usus docet, minora esse<sup>4</sup> quae sint visa majora.

<sup>1</sup> Supply *docēre*.

## II.

We love and hold Lentulus dear, both because he is your son, and because he is worthy of you, and because he loves and always has loved us. It is obviously proper for an orator to excite laughter, because this very mirth gains good-will for him by whom it has been excited. We all readily<sup>1</sup> allow that<sup>2</sup> there be as many accusers as possible, because the innocent, if he is accused, can be acquitted; the guilty, unless he is accused, cannot be condemned. In this every one must very highly praise your wisdom, that with the hope of conquering you have at the same time cast off the desire of contending. Pompey, being urged on by the enemies of Caesar, and because he did not wish any one to be equal to him in dignity, had wholly withdrawn<sup>3</sup> from his friendship. I shall settle what and of what nature<sup>4</sup> that is, concerning which we are inquiring, not because I think that<sup>2</sup> you do not know, but in order that our discourse may proceed methodically. Dicaearchus and Aristoxenus, because it was difficult to understand the nature of the soul,<sup>6</sup> said that<sup>2</sup> there was no soul at all. Laelius was not therefore called wise, because he did not understand what was most pleasant, but because he lightly esteemed it. Cato showed openly<sup>7</sup> what he thought, not because he did not see his own danger, but he judged that<sup>2</sup> he ought<sup>8</sup> to think of nothing but the dangers of his country. Demetrius Phalereus blames Pericles, because he spent<sup>9</sup> so much money on the Propylaea. Men complain that human life is short.

<sup>1</sup> *Readily*, facile; lit., easily.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> *To withdraw*, se avertēre. *Wholly*, totum, agreeing with *se*.—<sup>4</sup> *Of what nature*, qualis.—<sup>5</sup> *Methodically*, ratione et via.—<sup>6</sup> Literally, because the understanding (intelligentia) of the soul, what and of what nature it was, was difficult.—<sup>7</sup> *To show openly*, prae se ferre.—<sup>8</sup> Participle in *-dus*.—<sup>9</sup> *To spend on*, conjicere in.

## VI. THE CONSTRUCTION WITH QUUM.

[*Quum*, when it denotes a cause and signifies 'as' or 'since,' is construed with the subjunctive; and in narration, where a preceding event may be viewed as the cause of a subsequent one, *quum* also takes the subjunctive, even where we translate it by 'when,' as if it indicated simply the relation of time. Where, however, *quum* expresses merely time and is equivalent to *tum*, *quum*, 'at the time when,' it is followed by the indicative; but yet the subjunctive is generally used after such expressions as *tempus est*, *fuit*, *erit*, *quum*.]

## I.

Ceteris in rebus quum venit calamitas, tum detrimentum accipitur; at in vectigalibus non solum adventus mali, sed etiam metus ipse affert calamitatem. Tum, quum in Asia res magnas permulti amiserant, scimus Romae fidem<sup>1</sup> concidisse.<sup>2</sup> Quod declarari vix verbo proprio potest, id translato<sup>3</sup> quum est dictum, illustrat<sup>4</sup> id, quod intelligi volumus, ejus rei, quam alieno verbo posuimus, similitudo. Hae translationes quasi mutationes sunt, quum, quod non habeas, aliunde sumas. Miserior es, quum in omnem fraudem raperis oculis, quam si omnino oculos non haberes. Tu, quum tibi deus dederit animum, quo nihil est praestantius neque divinius, sic te ipse abjicies atque prosternes, ut nihil<sup>2</sup> inter te et quadrupedem putes interesse? Iracundia quum<sup>5</sup> in hac privata quotidianaque vita levis esse animi infirmique videtur, tum vero nihil est tam deforme quam ad summum imperium etiam acerbitalatem naturae adjungere. Ipsam Victoriam vicisse videris, quum ea ipsa, quae erat illa adepta, victis remisisti. Fuit quoddam tempus, quum in agris homines, bestiarum more, vagabantur<sup>6</sup> et sibi victu ferino vitam propagabant. Quum ex Aquillio quaereretur, quid esset dolus malus, respondebat: quum esset aliud simulatum, aliud factum. Haec quum nuntiata essent, L. Manlius praetor agmen ad Mutinam ducit. Hostes quum sustinere nostrorum impetus non possent, se in montem receperunt. Hoc toto proelio, quum ab hora septima ad vesperum pugnatum sit, aversum hostem<sup>7</sup> videre nemo potuit. Helvetiorum legati quum Caesarem in itinere convenissent seque ad pedes projecissent suppliciterque locuti flentes pacem petissent, atque eos in eo loco, quo tum essent, suum adventum expectare jussisset,<sup>8</sup> paruerunt.

<sup>1</sup> *Fides*, credit. — <sup>2</sup> *Acc. c. inf.* — <sup>3</sup> *Translato*; supply *verbo*, a word used metaphorically. — <sup>4</sup> *Illustrat*; the subject is *similitudo*. — <sup>5</sup> *Quum*, in the formula, *quumtum*, 'in general-in particular,' is commonly followed by the indicative, but *quum*, may at the same time imply a cause, and so be construed with the subjunctive. — <sup>6</sup> The subjunctive might have been used here. — <sup>7</sup> *Aversum hostem*, an enemy turned away, with his back turned. — <sup>8</sup> *Jussisset*, the subject understood is *Caesar*.

## II.

When I was thrice first returned<sup>1</sup> praetor, I easily understood what you judged concerning me. When we are free from necessary business<sup>2</sup> and from cares, then we desire to see, to hear, to learn something. When the forces of the enemy are not far distant, the flocks are abandoned, agriculture is deserted, the voyages<sup>3</sup> of the merchants come to a stand.<sup>4</sup> So

<sup>1</sup> *To return*, renuntiare, to report. — <sup>2</sup> *Business*, negotium; pl. — <sup>3</sup> *Voyages*, navigatio. — <sup>4</sup> *To come to a stand*, conquiescere.

long as<sup>5</sup> the river Marsyas flows within the walls of Celaenae, it retains its name; but when it flows out<sup>6</sup> beyond<sup>7</sup> the fortifications, they call it Lycus. We are not bodies, nor do I, in saying<sup>8</sup> this to you, say it to your body. When, therefore, he says: Know<sup>9</sup> thyself, he means this: Know<sup>9</sup> thy soul. The glory of the Roman people is at stake,<sup>10</sup> which has been handed down to you from your ancestors, great<sup>11</sup> in all things, but greatest in military affairs. When the tyrant inquired of Simonides what or of what nature God was, he demanded for himself one day to deliberate.<sup>12</sup> When he asked the same next day, he sought two days. When Simonides repeatedly<sup>13</sup> doubled the number of days, and Hiero, wondering, inquired why he did so, because, says he, the longer I consider, the more obscure the matter seems to me. L. Piso was a man of such virtue and integrity, that even in those excellent<sup>14</sup> times, when you would be unable to find any worthless<sup>15</sup> man, he alone was named *the good*.<sup>16</sup> Riches, since every one, however unworthy, may have them, I do not count a real good.<sup>17</sup> How can true dreams be distinguished from false ones, since the same dreams turn out<sup>18</sup> differently to different persons,<sup>19</sup> and to the same persons not always in the same manner? When the nature of man is dissolved by death, it is plain whither each of the other elements<sup>20</sup> go. For they all return thither whence they sprung; but the mind alone is visible<sup>21</sup> neither when it is present, nor when it departs.

<sup>5</sup> *So long as*, *quamdiu*.—<sup>6</sup> *To flow out*, *se evolvere*.—<sup>7</sup> *Beyond*, *extra*.—<sup>8</sup> *In saying*, *dicens*.—<sup>9</sup> *Know*; literally, learn, become acquainted with, *nosce*.—<sup>10</sup> *Is at stake*, *agitur*.—<sup>11</sup> *Great-but greatest*, *quum magna-tum summa*.—<sup>12</sup> *To deliberate*, *deliberandi causa*.—<sup>13</sup> *Repeatedly*, *saepius*.—<sup>14</sup> *Excellent*, *optimus*.—<sup>15</sup> *Worthless*, *nequam*.—<sup>16</sup> *Good*, *frugi*.—<sup>17</sup> *A real good*, among good (things), in *bonis*.—<sup>18</sup> *To turn out*, *evadere*.—<sup>19</sup> *Differently to different persons*, *aliis aliter*.—<sup>20</sup> *Elements*, *res*.—<sup>21</sup> *To be visible*, *apparere*.

#### VII. THE CONSTRUCTION WITH *DUM*, *DONEC*, *QUOAD*, *ANTEQUAM*, AND *PRIUSQUAM*.

[*Dum*, *donec*, and *quoad*, in the sense of 'as long as,' take the indicative; in the sense of 'until,' they are followed by the indicative, if the event is one that really happens or did happen; but by the subjunctive if the event is conceived of as simply possible, and if an intention or purpose is implied.]

*Antequam* and *priusquam* take the indicative to denote that one action precedes another; but the subjunctive to signify that one action does not, or did not, actually happen before another.]

#### I.

Animo non deficiam, et id quod suscepi, quoad potero, perferam. Habetis eum<sup>1</sup> consulem, qui et parere vestris decretis

<sup>1</sup> *Eum consulem*, *qui*, a consul who, or, such a consul as.

non dubitet, et ea quae statueritis, quoad vivet, defendere et per se ipsum praestare possit. Dum Milo veniret, Clodius locum relinquere noluit. Catilina erat unus timendus ex his omnibus, sed tamdiu, dum moenibus urbis continebatur. Nonnunquam cunctatione ac tarditate, dum otium volunt cives etiam sine dignitate retinere, utrumque amittunt. Obsidio per paucos dies magis quam oppugnatio fuit, dum vulnus ducis curaretur. Caesar non exspectandum sibi statuit, dum, omnibus fortunis sociorum consumptis, in Santōnes Helvetii pervenirent. In omnibus negotiis, priusquam aggrediare, adhibenda est preparatio diligens. O inanes nostras contentiones, quae in medio spatio saepe franguntur et corruunt, et ante in ipso cursu obruuntur, quam portum conspiciere potuerunt! Vercingetōrix priusquam munitiones ab Romanis perficiantur,<sup>2</sup> consilium capit omnem ab se equitatum noctu dimittere. Sapientis est nihil admirari, quum acciderit; nihil, antequam evenerit, non evenire posse arbitrari.

<sup>2</sup> *Antequam* and *priusquam*, especially in narrative, take the subjunct., and so also when they express what usually happens before a certain event.

## II.

We must entreat angry persons, if they have the power to revenge themselves, to wait till their anger cools.<sup>1</sup> Fabius sent horsemen to<sup>2</sup> detain the whole army till he himself should arrive. Fabius opposed Flaminius as long as he could. As long as the enemy were retreating,<sup>3</sup> the infantry were engaged in the pursuit. Caesar thought that<sup>4</sup> he ought<sup>5</sup> not to wait till the forces of the enemy were increased, and the cavalry returned. A careful physician must,<sup>5</sup> before attempting to apply any medicine to a sick person, learn the nature of his disease. Before the ambassadors returned from Delphi, the new military tribunes<sup>6</sup> had entered on<sup>7</sup> their office.<sup>8</sup> The soldiers of Caesar did not cease to pursue the enemy, till they approached the gates of the city. I did not wish to go before you arrived.

<sup>1</sup> To cool, *defervescere*.—<sup>2</sup> To detain; literally, who should detain.—<sup>3</sup> To retreat, *abire*.—<sup>4</sup> Acc. c. inf.—<sup>5</sup> Participle in *-dus*.—<sup>6</sup> Military tribunes, *tribuni militum*.—<sup>7</sup> To enter on, *inire* c. acc.—<sup>8</sup> Office, *magistratus*.

## VIII. THE CONSTRUCTION WITH *QUAMVIS*, *QUASI*, &C.

[*Quamvis*, 'however' (pr. *quam vis*, 'as you please'), *licet*, 'although' (pr. the verb, with *ut* omitted after it), are followed by the subjunctive like *quantumvis* and *quantumlibet*; while *quamquam*, 'although,' is joined with the indicative.



*Quasi, velut si, tamquam si* (sometimes *tamquam, sicut*, or poetically *ceu*, alone), *perinde ac si, aeque ac si, non secus ac si*, are followed by the subjunctive, as they introduce a clause containing a mere conception of the mind; such clause taking the tense required by the leading verb.]

## I.

Homines, quamvis in turbidis rebus sint, tamen, si modo homines sunt, interdum animis relaxantur. Quamvis Menti delubra et Virtuti et Fidei consecremus, tamen haec in nobis ipsis sita videmus. Superiora illa, quamquam ferenda non fuerunt, tamen, ut potui, tuli. Si Catilina in urbe ad hanc diem remansisset, quamquam, quoad fuit,<sup>1</sup> omnibus ejus consiliis occurrere atque obstiti, tamen, ut levissime dicam, dimicandum nobis cum illo fuisset. Quamquam mortem quidem omnibus natura proposuit, crudelitatem mortis et dedecus virtus propulsare solet. Haec victor hostis imperat; haec, quamquam sunt gravia atque acerba, fortuna vestra vobis suadet. Si ea, quae in me officia et studia contulisti, vis mihi etiam gratiora efficere, quamquam sunt gratissima, hoc mihi da atque largire. Parvi, primo ortu, sic jacent, tamquam omnino sine animo sint. Assiduitate quotidiana et consuetudine oculorum assuescunt animi, neque admirantur neque requirunt rationes earum rerum, quas semper vident: perinde quasi novitas nos magis quam magnitudo rerum debeat ad exquirendas causas excitare. Hannibal, ex quo die dux est declaratus, velut Italia ei provincia decreta<sup>2</sup> bellumque Romanum mandatum esset, Saguntinis inferre bellum statuit.

<sup>1</sup> Supply in urbe.—<sup>2</sup> *Velut Italia ei decreta esset provincia*, as his province.

## II.

Although<sup>1</sup> courage never failed<sup>2</sup> me, occasions<sup>3</sup> deserted me. The mind of man, not his coffer,<sup>4</sup> is wont to be called rich. However<sup>5</sup> full that may be, while I see you empty, I shall not think you rich. Although<sup>6</sup> ambition is a vice, it is often the cause of virtues. What is disgraceful can in no way be made honorable, although<sup>5</sup> it may be concealed. Although<sup>1</sup> the consolation contained in<sup>7</sup> your letter was very agreeable to me, yet the greatest advantage<sup>8</sup> that I have derived<sup>9</sup> from this letter was, that<sup>10</sup> I have perceived you to be prepared and accoutred<sup>11</sup> against fortune. However much<sup>12</sup> you might excel, you would never be able to promote<sup>13</sup> all your friends<sup>14</sup> to the highest<sup>15</sup> dignities. Since no one can dispense with his

<sup>1</sup> Quamquam.—<sup>2</sup> To fail, deesse.—<sup>3</sup> Occasions, tempora.—<sup>4</sup> Coffer, arca.—<sup>5</sup> Quamvis.—<sup>6</sup> Licet.—<sup>7</sup> Contained in, simply of.—<sup>8</sup> Advantage, fructus.—<sup>9</sup> To derive, capere.—<sup>10</sup> That, quod.—<sup>11</sup> Accoutred, ornatus.—<sup>12</sup> Quantumvis.—<sup>13</sup> To promote, perducere.—<sup>14</sup> Omit friends.—<sup>15</sup> High, amplius.



neighbour,<sup>16</sup> although<sup>6</sup> he is rich and honoured, let him not proudly disdain<sup>17</sup> any one, or refuse to receive the help of a man, however<sup>5</sup> poor he may be. Although<sup>1</sup> old age can dispense with immoderate banquets,<sup>18</sup> it can still take pleasure in<sup>19</sup> moderate entertainments.<sup>20</sup> Some who had offered themselves to Caesar at the beginning of the civil war, if he wished to make use of their assistance, were restored by him to their old rights,<sup>21</sup> just as if he had employed their services. Pisistrātus, as if he had conquered the Megarians<sup>22</sup> for himself and not for his country, seized on the supreme power,<sup>23</sup> and ruled thirty-three years. As if there were only wicked men in the city, and not throughout all Italy; or as if audacity were not more powerful there, where there are less resources<sup>24</sup> for defence!<sup>25</sup>

<sup>16</sup> *One's neighbour*, alter.—<sup>17</sup> *To disdain*, repudiare.—<sup>18</sup> *Banquets*, epulae.—<sup>19</sup> *To take pleasure in*, delectari c. abl.—<sup>20</sup> *An entertainment*, convivium.—<sup>21</sup> *To restore one to his old rights*, restituere aliquem in integrum.—<sup>22</sup> *The Megarians*, Megarenses.—<sup>23</sup> *To seize on the supreme power*, occupare tyrannidem.—<sup>24</sup> *Resources*, opes.—<sup>25</sup> *For defence*, ad defendendum.

#### IX. THE SUBJUNCTIVE IN RELATIVE CLAUSES.

[Relative clauses, that simply add an explanation of something in the leading clause, have the verb in the indicative; but when they also imply the idea of intention, purpose, cause, result, or consequence, the subjunctive is used, the relative in this case involving the idea of *ut*, 'in order that,' 'so that,' or of *quum*, 'as,' or 'since,' which accounts for its requiring the subjunctive; or more particularly:

1. The subjunctive is employed in a relative clause to denote the purpose of the action expressed in the leading clause, the relative being here equivalent to *ut is, ea, id, &c.*

2. The subjunctive is used in relative clauses which complete the idea of a certain quality, and denote its result; the relative in this case standing for *talis ut*, 'such that;' and the demonstrative *talis, tantus, hic, ille, is, ejusmodi, hujusmodi*, and *tam*, are sometimes expressed before the relative, but sometimes are understood.

3. After *dignus, indignus, aptus*, and sometimes after *idoneus*, the relative takes the subjunctive, if its clause expresses the complement of these adjectives.

4. After indefinite and general expressions, as *sunt*, 'there are (persons),' *inveniuntur, reperiuntur*, '(persons) are found,' *non desunt*, '(there) are not wanting (those),' *exstitit, exstiterunt, exortus est, habeo, est, nemo est, nihil est*, and the like, the relative may be followed by the indicative as well as by the subjunctive; the latter being used when the relative implies a quality, the former when a simple fact is introduced.

*Note.* A similar construction is employed after the relative adverbs in such expressions as *est ubi, est unde*.

5. A relative takes the subjunctive, when it implies a limitation; or a supposition or condition, involving the idea of *si*.

6. A relative takes the subjunctive, when it introduces the ground of what is contained in the leading clause, and is in such case nearly the same as *quum is, ea, id, &c.*, 'since he,' &c.

7. A relative clause takes the subjunctive, when it is to be intimated that the thought it conveys belongs to another person, and not to the writer or speaker himself.

8. In narration the subjunctive is more frequently used than the indicative in a relative clause, when a repeated action is mentioned.

## I.

Verba inventa sunt, non quae impedirent, sed quae indicarent voluntatem. Nullis unius disciplinae legibus<sup>1</sup> adstricti, quibus in philosophia necessario pareamus, quid sit in quaere maxime probabile, semper requiremus. Quid est, quod aut de re aut de perficiendi facultate dubitemus? Hi vos, quoniam libere loqui non licet, tacite rogant, ut se dignos existimetis, quorum salutem tali viro commendetis. Id quod postulat, idoneus non est qui impetret. Roscius<sup>2</sup> quum artifex ejusmodi sit, ut solus dignus videatur esse, qui in scena spectetur, tum vir ejusmodi est, ut solus dignus videatur, qui eo<sup>3</sup> non accedat. Quum sit unus Cn. Pompeius, qui non modo eorum hominum, qui nunc sunt, gloriam, sed etiam antiquitatis memoriam virtute superaverit, quae res est, quae cujusquam animum in hac causa dubium facere possit?

<sup>1</sup> *Nullis unius disciplinae legibus*, by the laws of no one school.—<sup>2</sup> *Roscius*, an actor in the time of Cicero.—<sup>3</sup> *Eo*; that is, *ad scenam*.

## II.

No torrents run<sup>1</sup> into the Cydnus, to disturb the channel of the softly flowing<sup>2</sup> river.<sup>3</sup> Clodius had chosen out Cicero to inveigh against.<sup>4</sup> Aristotle united the knowledge<sup>5</sup> of things with practice in speaking.<sup>6</sup> Nor did this escape the wise King Philip, who sent for<sup>7</sup> him as teacher for his son Alexander, that he might receive from him the precepts both of action and of eloquence.<sup>8</sup> You chose out Pompey alone of all to appoint to the command<sup>9</sup> of the war against<sup>10</sup> the pirates. Were those, who asked, unworthy to obtain? Countrymen, when they praise the honesty<sup>11</sup> and goodness of any one, say that<sup>12</sup> he is worthy to be played at *fingers* with<sup>13</sup> in the dark. Although you have such a general as seems to be able to

<sup>1</sup> *To run into*, *incurrere* in.—<sup>2</sup> *To flow*, *manare*.—<sup>3</sup> *Omit river*.—<sup>4</sup> *To inveigh against*, *invehi* in c. acc.—<sup>5</sup> *Knowledge*, *cognitio*.—<sup>6</sup> *In speaking*; genitive of *oratio*.—<sup>7</sup> *To send for*, *accire*.—<sup>8</sup> *Action-eloquence*; gerund of *agere-eloqui*.—<sup>9</sup> *To appoint to the command*, *praepone*re.—<sup>10</sup> *Against*, of.—<sup>11</sup> *Honesty*, *fides*.—<sup>12</sup> *Acc. c. inf.*—<sup>13</sup> *Micare*, means to play at an old Roman game with the fingers. Literally, *worthy with whom you may play*, &c.

conquer the royal armies, yet unless he is also<sup>14</sup> such as can refrain from touching<sup>15</sup> the money of the allies, he is not fit to be sent to the Asiatic war.

<sup>14</sup> Also, the same, idem.—<sup>15</sup> To refrain from touching, se cohibere ab.

### III.

Genus est belli ejusmodi,<sup>1</sup> quod maxime vestros animos excitare atque inflammare ad studium persequendi debeat. Vir bonus non modo non facere, sed ne cogitare quidem quidquam audebit, quod non audeat praedicare. Innocentia est affectio talis animi, quae noceat nemini. Nulla unquam fuit, liberis amissis, tam imbecillo mulier animo, quae non aliquando lugendi modum fecerit. Non sumus ii, quibus nihil verum esse videatur, sed ii, qui omnibus veris falsa quaedam adjuncta esse<sup>2</sup> dicamus. Nullum est genus rerum, quod aut, avulsum a ceteris, per se ipsum constare<sup>3</sup> aut quo cetera si careant vim suam atque aeternitatem conservare possint. Vultus est una pars corporis, quae, quot animi motus sunt, tot significationes et commutationes possit efficere. In magno civium numero magna multitudo est eorum, qui aut propter metum poenae, peccatorum suorum conscii, novos motus conversionesque reipublicae quaerant; aut qui, propter insitum quendam animis furorem, discordiis civium ac seditione pascantur; aut qui, propter implicationem rei familiaris, communi incendio malint, quam suo, deflagrare. Indagatio ipsa rerum tum maximarum tum etiam occultissimarum habet oblectationem; si vero aliquid occurreret, quod verisimile videatur, humanissima completur animus voluptate. Nos, qui sequimur probabilia, nec ultra id, quod verisimile occurrerit, progredi possumus, et refellere sine pertinacia et refelli sine iracundia parati sumus. Nihil est in animis mixtum atque concretum, aut quod ex terra natum atque fictum esse videatur, nihil ne aut humidum quidem aut flabile aut igneum. Nihil est tam incredibile, quod non dicendo fiat probabile; nihil tam horridum, tam incultum, quod non splendescat oratione et tamquam excolatur.

<sup>1</sup> Genus belli est ejusmodi, &c.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> Supply possit.

### IV.

There is nothing so great and so difficult, that this man cannot accomplish it. I am not so unfeeling<sup>1</sup> as not to be moved by the grief of my most dear and loving brother. In these natures there is nothing<sup>2</sup> that has the force of memory,

<sup>1</sup> Unfeeling, ferreus.—<sup>2</sup> Nothing of that kind, nothing such.

of intellect,<sup>3</sup> of thought; that retains<sup>4</sup> the past,<sup>5</sup> that foresees the future,<sup>5</sup> and that can embrace<sup>6</sup> the present.<sup>5</sup> I have always considered that as perfect philosophy, which could speak copiously and elegantly<sup>7</sup> on the greatest questions. Nothing can be said so absurd, that it is not said by some one of the philosophers. There is no one so averse to<sup>8</sup> the muses, as not readily to suffer the eternal celebration<sup>9</sup> of his labours to be committed to verses. How many jests there are<sup>10</sup> in letters, which seem foolish,<sup>11</sup> if they are published!<sup>12</sup> There is no grief which length of time does not diminish and mitigate.<sup>13</sup> You have<sup>14</sup> not a contest with an<sup>15</sup> enemy, with whom you can have any terms of peace. I am in want of<sup>16</sup> nothing so much as of a man, to<sup>17</sup> whom I may communicate all things which cause me any anxiety,<sup>18</sup> who may love me, with whom I may converse, pretend<sup>19</sup> nothing, dissemble nothing, hide<sup>20</sup> nothing. In the body, if there is anything of such a kind as to injure the rest of the body, we suffer it to be burned and cut, that one of the parts may perish rather than the whole body. For all those who have preserved, assisted, benefited<sup>21</sup> their native country, there is a place in heaven fixed<sup>22</sup> and marked out,<sup>23</sup> where they may enjoy endless life.<sup>24</sup>

<sup>3</sup> *Intellect*, mens. — <sup>4</sup> *To retain*, tenēre. — <sup>5</sup> *Neuter plural*. — <sup>6</sup> *To embrace*, complecti. — <sup>7</sup> *Elegantly*, ornate. — <sup>8</sup> *Averse to*, aversus a. — <sup>9</sup> *Celebration*, praeconium. — <sup>10</sup> *Literally*, are wont to be. — <sup>11</sup> *Foolish*, ineptus. — <sup>12</sup> *To publish*, proferre. — <sup>13</sup> *To mitigate*, mollire. — <sup>14</sup> *Esse*. — <sup>15</sup> *An*, that, is. — <sup>16</sup> *Deesse*. — <sup>17</sup> *To communicate to*, communicare cum. — <sup>18</sup> *To cause anxiety*, cura afficere. — <sup>19</sup> *To pretend*, fingere. — <sup>20</sup> *To hide*, obtegere. — <sup>21</sup> *To benefit*, magnify, augere. — <sup>22</sup> *Fixed*, certus. — <sup>23</sup> *Marked out*, definitus. — <sup>24</sup> *Endless life*, aevum sempiternum.

## V.

Num satis laudari philosophia poterit, cui qui pareat, omne tempus aetatis sine molestia possit degere? Enēti paruerunt Alexandro, datisque obsidibus, tributum, quod ne Persis quidem tulissent, pendere ne cogerentur impetraverunt. Ecquam putatis civitatem pacatam fuisse,<sup>1</sup> quae locuples sit? ecquam esse<sup>1</sup> locupletem, quae istis imperatoribus pacata esse videatur? Quem ardorem studii censetis fuisse<sup>1</sup> in Archimēde, qui, dum in pulvere quaedam describit attentius, ne patriam quidem captam esse<sup>1</sup> senserit? Quid, Catilinā, est, quod te jam in hac urbe delectare possit, in qua nemo est extra istam conjunctionem perditorum hominum, qui te non metuat, nemo, qui te non oderit? Mihi quidem certe vir abundans bellicis laudibus, Cn. Pompeius, multis audientibus, hoc tribuit, ut diceret frustra se tertium triumphum deportaturum fuisse,<sup>1</sup> nisi, meo in rempublicam beneficio, ubi triumpharet, esset

<sup>1</sup> *Acc. c. inf.*



habiturus. Homines imperiti facilius, quod<sup>2</sup> stulte dixeris, reprehendere, quam, quod sapienter tacueris, probare possunt. Erat in M. Catone inexhausta aviditas legendi, nec satiari poterat, quippe qui<sup>3</sup> in ipsa curia soleret legere saepe, dum senatus cogeretur. Quotusquisque philosophorum<sup>4</sup> invenitur, qui sit ita moratus, ita animo ac vita constitutus, ut ratio postulat, qui disciplinam non ostentationem scientiae, sed legem vitae putet, quique obtemperet ipse sibi ac decretis suis pareat.

<sup>2</sup> *Quod* has here the subjunctive, because the reference is not to any definite thing *which you have said*, but the meaning is, *anything you may have said, any such thing as you have said*. But in this and other like cases, it is doubtful whether we have the perfect subjunctive, or the future perfect indicative.—

<sup>3</sup> *Quippe qui*, since he; a relative denoting a reason or cause is often thus strengthened by prefixing *utpote, praesertim, ut*; and is commonly followed by the subjunctive, but some writers, as Sallust and Livy, also use the indicative after these forms.—<sup>4</sup> *Quotusquisque philosophorum*, how few of the philosophers.

## VI.

There were philosophers who thought that<sup>1</sup> the gods took<sup>2</sup> no care<sup>3</sup> at all of human affairs. There are philosophers, and those, indeed, great and distinguished,<sup>4</sup> who think that the whole universe<sup>5</sup> is administered and governed by the mind and reason of the gods. Do not hesitate to devote yourselves with your whole soul to a war, in which<sup>6</sup> the glory of your name, the safety of your allies, the greatest revenues, the fortunes of very many citizens are defended along with the republic. What general can we hold of any account,<sup>7</sup> in whose army centurionships<sup>8</sup> are sold and have been sold? In this you seemed to me to be ridiculously inconsistent,<sup>9</sup> that you both abused<sup>10</sup> and praised the same person; called him a most excellent man, and a most abandoned wretch.<sup>11</sup> There is no one of any nation, who, having obtained the guidance of nature,<sup>12</sup> cannot attain<sup>13</sup> to virtue. There were found some who praised nothing, except what they were confident they could imitate.

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *To take, habere*.—<sup>3</sup> *Care, procuratio*.—<sup>4</sup> *Distinguished, nobilis*.—

<sup>5</sup> *Universe, mundus*.—<sup>6</sup> *A war in which, that war in which*. The following clauses contain the reason for devoting themselves to the war.—<sup>7</sup> *To hold of any account, aliquo in numero putare*.—<sup>8</sup> *Centurionship, centuriatus*.—<sup>9</sup> *Inconsistent, inconstans*.—<sup>10</sup> *To abuse, laedere*.—<sup>11</sup> *An abandoned wretch, homo improbus*.—<sup>12</sup> *The guidance of nature, nature (as) guide*.—<sup>13</sup> *To attain, pervenire*.

## VII.

Non tam fui timidus, ut, qui in maximis turbinibus ac fluctibus reipublicae navem<sup>1</sup> gubernassem salvamque in portu collocassem, frontis tuae nubeculam pertimescerem. Quis est omnium, qui modo cum musis, id est, cum humanitate et cum

<sup>1</sup> Join, *reipublicae navem*.



doctrina habeat<sup>2</sup> aliquod commercium, qui se non mathematicum Archimedes malit,<sup>3</sup> quam tyrannum Dionysium? Nemo bonus, nemo civis est, qui modo<sup>2</sup> se civem esse<sup>4</sup> meminerit, qui vos non oculis fugiat, auribus respuat, animo aspernetur. Quis unquam, qui paulum modo<sup>2</sup> bonorum consuetudinem nosset litteras ad se ab amico missas, offensione aliqua interposita, in medium protulit palamque recitavit? Fuit Sulpicius, vel maxime omnium quos quidem<sup>2</sup> ego audiverim, grandis et, ut ita dicam, tragicus orator. Equidem neminem praetermisi, quem quidem<sup>2</sup> ad te perventurum<sup>3</sup> putarem, cui litteras non dederim. Nulla non propria oratoris est res, quae quidem<sup>2</sup> ornate dici graviterque debeat.

<sup>2</sup> *Qui modo-habeat*, &c.; the subjunctive is used in relative clauses in which a general statement is limited in a particular manner, as in the cases here referred to; and so *quod sciam*, 'that I know,' 'as far as I know,' *quod meminerim*, 'that I remember,' 'as far as I remember'; these cases coming under No. 5 of the relative c. subjunct.—<sup>3</sup> Supply *esse*. Acc. c. inf.—<sup>4</sup> Acc. c. inf.

## VIII.

There are some in this order, who either do not see those things which are impending, or who dissemble what they see. O great force of truth, which easily defends itself by its own strength!<sup>1</sup> There is nothing that God cannot effect, and indeed without any labour. Further than to see the probable,<sup>2</sup> I cannot advance.<sup>3</sup> We all wished to conquer; you especially, since you had come into that position,<sup>4</sup> that you must have perished,<sup>5</sup> if you had not conquered. Nothing, at least of those things which<sup>6</sup> are done on earth, is more pleasing<sup>7</sup> to God than the councils and assemblies of men lawfully associated,<sup>8</sup> which are called states. It was always my opinion, that<sup>9</sup> our countrymen had either invented all things of themselves<sup>10</sup> more wisely than the Greeks, or had improved what they received<sup>11</sup> from them, those things at least which they thought worthy to bestow labour on.<sup>12</sup> During these years, whoever made a voyage,<sup>13</sup> was in great danger on account of the pirates.

<sup>1</sup> *By its own strength*, per se.—<sup>2</sup> Neuter plural.—<sup>3</sup> Literally, I have not whither I may advance (progredi) further (ultra) than that I may see the probable.—

<sup>4</sup> *Position*, locus.—<sup>5</sup> *That you must have perished*, ut tibi pereundum esset.—<sup>6</sup> *At least of those things which*, quod quidem.—<sup>7</sup> *Pleasing*, acceptum.—<sup>8</sup> *Lawfully associated*, jure sociatus.—<sup>9</sup> Acc. c. inf.—<sup>10</sup> *Of themselves*, per se.—<sup>11</sup> *What they received*, accepta, neuter plural.—<sup>12</sup> *To bestow labour on*, in quibus elaborarent.—<sup>13</sup> *To make a voyage*, navigare.

## X. THE SUBJUNCTIVE IN CLAUSES FORMING INTEGRAL PARTS OF DEPENDENT CLAUSES.

[The subjunctive is used in a relative clause introduced into another containing the accusative with the infinitive, or having its verb in the

subjunctive, if the relative clause is an integral or necessary part of the other — as *Quod me mones, ut me incolumem, quoad possim, servem, gratum est*; here *quoad possim* refers to a part of the advice, and cannot be separated from its clause without destroying the meaning of the sentence.]

## I.

Hoc sic fieri solere<sup>1</sup> accepimus, ut regum afflictæ fortunæ facile multorum opes alliciant ad misericordiam, maximeque eorum qui aut reges sunt aut vivunt in regno; quod regale iis nomen magnum et sanctum esse videatur. Democritus atomos, quas appellat,<sup>2</sup> id est, corpora individua, propter soliditatem censet in infinito inani ita ferri,<sup>1</sup> ut concursuibus inter se cohaerescant; ex quo efficiantur ea, quæ sint quæque cernantur, omnia. Facile intelligi potest animum videre<sup>1</sup> et audire, non eas partes, quæ quasi fenestrae sint animi; quibus tamen sentire nihil queat mens, nisi id agat<sup>3</sup> et adsit. Arcesilam ferunt primum instituisse,<sup>1</sup> non quid ipse sentiret, ostendere, sed contra id, quod quisque se sentire<sup>1</sup> dixisset, disputare. Artes ipsas propter se assumendas esse<sup>1</sup> putamus, quia sit in his aliquid dignum assumptione. Intelligi necesse est, in ipsis rebus, quæ discuntur et cognoscuntur, invitamenta inesse,<sup>1</sup> quibus ad discendum cognoscendumque moveamur. Hoc constat,<sup>4</sup> neque infantiam ejus, qui rem norit, sed eam explicare dicendo non queat, neque incitiam ejus, cui res non suppetat, verba non desint, esse<sup>1</sup> laudandam. Menedæmus caput esse<sup>1</sup> arbitrabatur oratoris,<sup>5</sup> ut et ipsis, apud quos ageret, talis, qualem se ipse<sup>6</sup> optaret, videretur. Ferunt Leontinum<sup>7</sup> fuisse<sup>1</sup> Gorgiam, qui permagnum quiddam suscipere ac profiteri videbatur, quum se ad omnia, de quibus quisque audire vellet, esse<sup>1</sup> paratum<sup>8</sup> denuntiaret. Illud stultissimum est, existimare omnia justa esse,<sup>1</sup> quæ scita<sup>9</sup> sint in populorum institutis aut legibus. Quid est minus, non dico oratoris, sed hominis, quam id objicere adversario, quod ille si verbo negarit, longius progredi non possit, qui objecerit. Solent boni imperatores facere, quum proelium committunt, ut in eo loco, quo fugam hostium fore<sup>1</sup> arbitrentur, milites collocent, in quos, si qui ex acie fugerint, de improvviso incidant. Praeclarum mihi quiddam videtur adeptus is, qui, qua re homines bestiis praestent, ea in re hominibus ipsis antecellat. L. Lentulus, consul, senatui rei publicae se non defuturum<sup>1</sup> pollicetur, si audacter ac fortiter sententias dicere velint; sin Caesarem respiciant atque ejus gratiam sequantur, ut superioribus fece-

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Quas appellat*, as he calls them.—<sup>3</sup> *Id agere*, to attend.—<sup>4</sup> Subjunctive with force of imperative.—<sup>5</sup> *Caput oratoris*, the main point in an orator.—<sup>6</sup> Supply *videri*.—<sup>7</sup> *Leontinus*, of Leontini, a town of Sicily.—<sup>8</sup> *Ad omnia-paratum*, ready for everything; that is, prepared to discourse on every subject.—<sup>9</sup> *Scita*, from *sciscere*, to ordain, appoint.

rint temporibus, se sibi consilium<sup>10</sup> capturum<sup>1</sup> dicit, neque senatus auctoritati obtemperaturum. Hoc naturae est insitum, ut quem timueris, quicum de vita fortunisque contenderis, cujus ex insidiis evaseris, hunc semper oderis.

<sup>10</sup> *Sibi consilium capere*, to look out for one's self.

## II.

Aristotle well says: If there were men who had always dwelt under the earth, in good and splendid houses, which were adorned with statues and pictures, and furnished with all those things in which they abound who are thought happy, but had never gone out above ground,<sup>1</sup> and then if, after some time,<sup>2</sup> they had been able to pass<sup>3</sup> from those hidden abodes<sup>4</sup> into these regions<sup>5</sup> which we inhabit; when on a sudden they saw the earth, and the seas, and the sky, assuredly they would think that<sup>6</sup> there were gods, and that<sup>6</sup> these great works were the works of the gods. Some of the soothsayers<sup>7</sup> said, that<sup>6</sup> the vision was of good omen<sup>8</sup> to the king, because the camp of the enemy had seemed on fire,<sup>9</sup> because he had seen Alexander, with his royal robe laid aside, led about<sup>10</sup> in a Persian<sup>11</sup> and common<sup>12</sup> dress. What can be so plain, when we look at the sky and contemplate the heavenly bodies,<sup>13</sup> as that<sup>6</sup> there is some divinity of most excellent mind, by whom these things are governed? If those who have become deaf took pleasure in songs, they ought to consider that,<sup>6</sup> before these were invented, many had lived happily. Socrates was wont to say, that<sup>6</sup> all were sufficiently eloquent in what they knew. This is more just,<sup>14</sup> that no one can be eloquent in what he does not know. Who is there, either of such eager<sup>15</sup> avarice, or of such unbridled<sup>16</sup> passions, that he would not choose many times<sup>17</sup> rather that<sup>6</sup> that same thing, which he wishes to obtain by some crime, should come into his possession<sup>18</sup> without crime, than in that way, even<sup>19</sup> if complete<sup>20</sup> impunity were set before him? <sup>21</sup> Clodius used every day invidiously to attack<sup>22</sup> my authority,<sup>23</sup> saying,<sup>24</sup> that<sup>6</sup> the senate decreed not as<sup>25</sup> it thought, but as<sup>25</sup> I wished. Socrates well said, that this was the shortest<sup>26</sup> road to glory, if one should see to it<sup>27</sup> that he was such as he wished to be considered.

<sup>1</sup> Above ground, supra terram. — <sup>2</sup> After some time, aliquo tempore. — <sup>3</sup> To pass, evadere. — <sup>4</sup> Abode, sedes. — <sup>5</sup> Region, locus. — <sup>6</sup> Acc. c. inf. — <sup>7</sup> A soothsayer, vates. — <sup>8</sup> Of good omen, laetus. — <sup>9</sup> Literally, had been on fire (ardere). — <sup>10</sup> To lead about, perducere. — <sup>11</sup> Persian, Persicus. — <sup>12</sup> Common, vulgaris. — <sup>13</sup> The heavenly bodies, coelestia, ium. — <sup>14</sup> Just, verus. — <sup>15</sup> Eager, ardens. — <sup>16</sup> Unbridled, effrenatus. — <sup>17</sup> Many times, multis partibus. — <sup>18</sup> Should come into his possession, ad se pervenire. — <sup>19</sup> Ablative absolute. — <sup>20</sup> Complete, omnis. — <sup>21</sup> Omit him. — <sup>22</sup> To attack, criminari. — <sup>23</sup> Authority, potentia. — <sup>24</sup> Saying, quum diceret. — <sup>25</sup> As, what. — <sup>26</sup> Shortest, nearest. — <sup>27</sup> To see to it, id agere.

Caesar exhorted his soldiers to defend against<sup>28</sup> his enemies the reputation and dignity of that general, under whose command<sup>29</sup> they had fought<sup>30</sup> so many successful battles, and had subdued all Gaul and Germany.

<sup>28</sup> *Against*, ab.—<sup>29</sup> *Command*, ductus.—<sup>30</sup> *To fight*, facere.

## THE IMPERATIVE MOOD.

[The imperative mood has two tenses, the present and the future; the former expressing a command referring to present time, or without reference to a particular time; the latter a command that something be done in future time, or when an occasion shall offer, and hence used in laws, wills, contracts, or writings in the style of such documents.<sup>1</sup>

Instead of the imperative present, the subjunctive is very often employed, especially in the second person singular used indefinitely; but when a definite second person singular is meant, it is common, at least in prose, to use the imperative.

A prohibition in legal phraseology is expressed by the future imperative with *ne*, *not*, and *neve*, *nor*. Instead of the imperative present in a prohibition, it is customary to employ, in the third person, the subjunctive present or future perfect; and in the second person, in the active, the future perfect, and in the passive the perfect, or sometimes the present; the negative particle in all these cases being *ne*.

<sup>1</sup> This view of the imperative is that of the ancient grammarians, and is adopted by Zumpt. The paradigm is as follows:

|                                               |                                       |
|-----------------------------------------------|---------------------------------------|
| <i>Present, Sing. ama</i> , love thou.        | <i>Plur. amate</i> , love ye.         |
| <i>Future, Sing. amato</i> , thou shalt love. | <i>Plur. amatote</i> , ye shall love. |
| <i>amato</i> , he shall love.                 | <i>amanto</i> , they shall love.]     |

### I.

Ut deum agnoscis ex operibus ejus, sic ex memoria rerum et inventione et celeritate motus omnique pulchritudine virtutis vim divinam mentis agnoscito. Muta jam istam mentem, Catilina, mihi crede, obliviscere caedis atque incendiorum. Amemus patriam, consulamus bonis, praesentes fructus negligeramus, posteritatis gloriae serviamus. Id esse<sup>1</sup> optimum putemus, quod est rectissimum. Speremus, quae volumus, sed quod acciderit, feramus. Cogitemus denique corpus virorum fortium magnorumque hominum esse<sup>1</sup> mortale, animi vero motus et virtutis gloriam sempiternam. Meminerimus et<sup>2</sup> adversus infimos justitiam esse<sup>1</sup> servandam. Studia nostra

<sup>1</sup> Acc. c. inf. —<sup>2</sup> *Et*, even,



naturae regula metiamur. Negligite praeterita si vultis, sed ne reliquas spes turbetis atque omnes provincias evertatis. Philosophia nascatur Latinis quidem litteris ex his temporibus, eamque nos adjuvemus, nosque ipsos redargui refellique patiamur. In reipublicae corpore quidquid est pestiferum, amputetur. Dura vox. Multo illa durior: salvi sint improbi, scelerati, impii; deleantur innocentes, honesti, boni, tota respublica. Magistratus donum ne capiunto neve danto. Apud<sup>3</sup> Xenophontem, moriens Cyrus major haec dicit: Nolite arbitrari,<sup>4</sup> O mihi carissimi filii, me, quum a vobis discessero, nusquam aut nullum fore.<sup>1</sup> Nec enim, dum eram vobiscum, animum meum videbatis, sed eum esse<sup>1</sup> in hoc corpore, ex iis rebus, quae gerebam, intelligebatis. Eundem igitur esse<sup>1</sup> creditote, etiamsi nullum videbitis.

<sup>3</sup> *Apud*, in; that is, in a passage in the works of. — <sup>4</sup> *Nolite arbitrari*, do not fancy; a prohibition is often expressed by a paraphrase with *noli* or *nolite*, and sometimes by *fac ne*, *cave ne*, or *cave* alone. So a command is sometimes paraphrased by *cura ut*, *fac ut*, or *fac* alone.

## II.

Let us understand that<sup>1</sup> nothing is accidental.<sup>2</sup> Let anger be far from you,<sup>3</sup> with which nothing can be done rightly, nothing deliberately.<sup>4</sup> As the eye in reading, so let the mind in speaking, look forward to<sup>5</sup> what is coming.<sup>6</sup> Let the impious not dare to appease the gods with gifts. Let them listen to Plato, who bids us not doubt<sup>7</sup> of what mind the gods will be, when no good man wishes to receive a gift<sup>8</sup> from a wicked man. Let the appetite obey reason. Let us be of that mind which reason and truth prescribe. When the Ephesians expelled Hermodorus from the state, they spoke thus: Let no one of us be distinguished;<sup>9</sup> but if any one<sup>10</sup> does arise,<sup>11</sup> let him be in another place and among others. Do not reckon this man among your friends. Do not hope for immunity from the evils of human life. Go out of the city, Catiline, free the state from fear, depart into exile. Let no one be scourged,<sup>12</sup> neither freeman nor freedman.

<sup>1</sup> *Acc. c. inf.* — <sup>2</sup> *Accidental*, fortuitus. — <sup>3</sup> Literally, *be far away* (*procul abesse*). — <sup>4</sup> *Deliberately*, considerate. — <sup>5</sup> *To look forward to*, *prospicere*. — <sup>6</sup> Literally, *what follows*. — <sup>7</sup> Literally, *who forbids to doubt*. — <sup>8</sup> *To receive a gift*, *donari*. — <sup>9</sup> *To be distinguished*, *excellere*. — <sup>10</sup> *Any one*; the meaning is, any distinguished man. — <sup>11</sup> *To arise*, *exsistere*. — <sup>12</sup> *To scourge*, *verberare*.



## THE INFINITIVE MOOD.

## I. THE INFINITIVE AS SUBJECT, PREDICATE, AND OBJECT.

[The infinitive mood may be regarded as a verbal noun of the neuter gender, with two cases, the nom. and the acc., but differing from other verbal nouns in that it governs the case which the finite verb requires, and also marks the complete or incomplete state of an action. It must be considered as a nominative when, for instance, it is the subject of a finite verb—as *Invidere non cadit in sapientem*, where *invidere* is equivalent to *invidia*—and as an accusative when, for example, it is the object of a verb—as *transire conantur*—or when, as is very rarely the case, it follows prepositions that govern the acc.—as *Inter optime valere et gravissime aegrotare nihil interest*.

The infinitive as subject is used with *libet*, *licet*, *oportet*, *placet*, *visum est*, *necesse est*, and the like, and *est* with attributives generally.

The infinitive as object, direct or indirect, follows verbs that involve a reference to another action of the same subject, to complete the idea and specify the action—as those denoting to will, to wish, to be able, to be wont, to incline, to begin, to continue, to cease, to neglect, and the like—as *Exire ex urbe volo*; *Eos carcer capere non potest*.

The acc. denoting a different person from the subject of the leading verb, as a direct, and the inf. as an indirect object, follow verbs signifying to wish, to command, to endure, to compel, to allow, and their opposites; and verbs denoting to teach, to exhort, to warn—as *volo*, *jubeo*, *cogo*, *patior*, *sino*, *nolo*, *veto*, *impedio*; *doceo*, *hortor*, and *moneo*—as *Docebo Rullum tacere*.

Note a. *Volo*, *nolo*, *malō*, *cupio*, *opto*, and *studeo*, sometimes have this construction even when the object in the acc. is identical with their subject—as *Cupio me esse clementem*.

Note b. *Cogo*, *hortor*, *moneo*, *impedio*, and *prohibeo*, are more commonly construed with *ut*, *quin*, or *quominus*, c subjunct.

Note c. *Permitto*, *praecipio*, *mando*, *interdico*, *oro*, *precor*, and many similar verbs, are followed by *ut* c. subjunct. in the best writers. *Jubeo*, 'I order,' commonly takes the inf.; but in the sense 'I decree,' usually *ut* c. subjunct. *Censeo*, 'I vote for,' 'I advise,' takes in the passive, the acc. c. inf. or the acc. with the participle in *-dus*; and in the active, the subjunct. with or without *ut*.

When a noun or adjective, belonging to the subject nominative, either expressed or implied, or to the acc. with the infinitive, or to the dative after the leading verb, stands in the predicate after the infinitive, it agrees with that subject nom., or acc., or dat.—as *Idem Stoicus esse voluit*; *Bibulus studet fieri consul*; *Jubet me diligentem esse*; *Non fortibus illic profuit velocibus esse*.

Note d. *Licet* sometimes has for its subject an inf. with a predicate noun or adjective in the acc., especially when it is not limited by its ordinary dative, and when an action is expressed in a general manner, and not restricted to a definite subject.]

In this and the following exercises, the pupil may be required to point out where, instead of the infinitive, *ut* with the subjunctive might be used.

## I.

Quid tam necessarium est quam tenere semper arma, quibus vel tectus ipse esse possis, vel provocare improbos? Erat iniqua conditio postulare, ut Caesar Arimīno excederet atque in provinciam reverteretur. Turpe est nihil scire. Desinunt enim suum iudicium adhibere. Orationes nostras multitudinis iudicio probari volebamus. Quae disputari de amicitia possunt, ab iis censeo petatis,<sup>1</sup> qui ista profitentur. Desitum est<sup>2</sup> videri quidquam in socios iniquum, quum exstisset etiam in cives tanta crudelitas. Cupio in tantis reipublicae periculis me non dissolutum videri. Roscius socium fraudasse arguebatur. Dicere apud eum de facinore, contra cuius vitam consilium facinoris inisse arguare, grave est. Ratio ipsa monet amicitias comparare. Sinite hoc loco, Quirites (sicut poëtae solent, qui res Romanas scribunt), praeterire me nostram calamitatem. Jubet nos Pythius Apollo noscere<sup>3</sup> nosmet ipsos. Festinatio prohibebat acciri Bactrianos et Indos ceterosque Rubri Maris accolae. Quidam ea necessitate constricti sunt, ut etiam, quae non probare soleant, ea cogantur constantiae causa defendere. A te fortis esse didici. Ex eo<sup>4</sup> prudentior fieri coepit. Illis timidis et ignavis licet esse, qui respectum<sup>5</sup> habent, quos sua terra, suos ager per tuta ac pacata itinera fugientes accipient. Vobis necesse est fortibus viris esse, et aut vincere aut in proelio potius quam in fuga mortem oppetere. Non sunt ea bona dicenda, quibus abundantem<sup>6</sup> licet esse miserrimum.

<sup>1</sup> See p. 123, note c.—<sup>2</sup> *Desitum est*. Before an infin. act., the active of this verb is used; before an infinitive passive, the passive; *coepi*, 'I have begun,' is used in the same way.—<sup>3</sup> *Noscere*, to get a knowledge of; *nosse*, to have acquired knowledge, and hence, to know.—<sup>4</sup> *Ex eo*, from that time.—<sup>5</sup> *Respectus*, something to look back to; hence, a place of refuge, retreat.—<sup>6</sup> See p. 123, note d.

## II.

Learning is nothing else than<sup>1</sup> remembering. It was the business of the poets to sing the praises of heroes. It is peculiar to an angry person to desire to inflict<sup>2</sup> as great pain as possible on him by whom he seems to have been injured. You must<sup>3</sup> conquer, or do anything rather than be slaves.<sup>4</sup> We must<sup>3</sup> resist, by means of the laws, the crimes of wicked men, who would overthrow<sup>5</sup> the state. All Asia and Greece are compelled to look to you for assistance.<sup>6</sup> Wisdom teaches us to endure with calmness<sup>7</sup> the injuries of fortune herself. Custom teaches us to endure labour, to despise a wound.

<sup>1</sup> *Else than*, aliud nisi.—<sup>2</sup> *To inflict*, inurere.—<sup>3</sup> *Oportet*.—<sup>4</sup> *To be a slave*, servire.—<sup>5</sup> *Who would overthrow*, destroyers, eversores.—<sup>6</sup> Literally, to look for (expectare) your assistance.—<sup>7</sup> *With calmness*, modeste.

You accuse<sup>8</sup> Roscius of having killed his father, and yet you cannot tell either wherefore or how. Pythagoras forbids us to abandon<sup>9</sup> the post<sup>10</sup> of life without the orders<sup>11</sup> of the commander; that is, of God. I exhort you to abide by<sup>12</sup> your purpose,<sup>13</sup> and not to fear the violence or threats of any one. No punishment can be found too severe for<sup>14</sup> him who has slain<sup>15</sup> his father, for whom he was bound by all human and divine laws<sup>16</sup> to die himself, if occasion<sup>17</sup> required.<sup>18</sup> Be such as you desire to be esteemed. We desire not so much to seem good, as to be good. It is not permitted<sup>19</sup> you to be ungrateful.

<sup>8</sup> Arguere. — <sup>9</sup> To abandon, decedere de. — <sup>10</sup> Post, statio. — <sup>11</sup> Without the orders, injussu. — <sup>12</sup> To abide by, manere in c. abl. — <sup>13</sup> Purpose, sententia. — <sup>14</sup> For, in. — <sup>15</sup> To slay one, offerre mortem alicui. — <sup>16</sup> Literally, for whom all divine and human laws (jura) bound (cogebant) him to die himself. — <sup>17</sup> Occasion, res. — <sup>18</sup> To require, postulare. — <sup>19</sup> Licet.

## II. THE ACCUSATIVE WITH THE INFINITIVE.

[From the foregoing use of the acc. as a direct, and the inf. as an indirect object, seems to have arisen the construction of the *accusative with the infinitive*, properly so called, in which a proposition that regularly would have been expressed by a nominative and a finite verb, and would have been introduced by a demonstrative conjunction, is expressed by the accusative and the infinitive, taking the adjuncts of the subject nominative and the finite verb of an ordinary proposition.

Like the simple infinitive, the acc. c. inf. may be the subject or predicate of a proposition, or of another infinitive, or be the object of an active verb.

The acc. c. inf. is used as a subject with *apparet, constat, convenit, decet, licet, oportet; intelligitur, perspicitur*, and the like; especially with *est* followed by an attributive word; and also with the foregoing verbs themselves in the infinitive.

*Note 1.* Instead of the acc. c. inf. as a subject, we find *quod* with a finite mood, but with this difference, that the former rather expresses a general idea, the latter a particular fact—as *Utile erit Gaium adesse*, i. e., ‘his presence (at any time) will be useful,’ but *Magnae utilitati erit quod Gaius adest*, ‘that he is (actually) present.’

The acc. c. inf. may stand as the object of all verbs that can take a proposition for their complement; such as those of perceiving, saying, believing, thinking, and the like, and those denoting content, discontent, or wonder.

*Note 2.* Many verbs so used as to imply the idea of saying or thinking, are followed by the acc. c. inf.—as *Ad collegam misit exercitus opus esse*.

*Note 3.* Verbs of hoping, promising, and threatening, are followed in English by the present infinitive without an objective, when the subjects of the leading verb and of the inf. are identical—as ‘I hope to see them;’ but the Latin language requires in such case the future infinitive with the acc.—as *Spero me eos visurum esse*. *Spero* and *polliceor* are sometimes construed as in English.

*Note 4.* *Audio* may be followed by the acc. c. inf., or the accusative with a participle, or a clause introduced by *quum*—as *Hoc majores natu dicere audiui*; *Eum querentem audiui*; *Ex eo audiui, quum diceret*; *Quis unquam audiuit, quum ego-dicerem?*—

*Note 5.* Verbs denoting content, discontent, or wonder, may be followed by *quod* and a finite mood, to indicate rather the *reason* of the feeling—as *Miror te ad me nihil scribere*, ‘I wonder at the fact that—.’ *Laetor quod Petilius incolumis vivit in urbe*, ‘I am rejoiced because—.’]

## I.

Est aliud iracundum<sup>1</sup> esse, aliud iratum. Facinus est vinciri civem Romanum, scelus verberari, prope parricidium necari. Nulla salus reipublicae major est, quam eos, qui alterum accusant, non minus de laude, de honore, de fama sua, quam illos, qui accusantur, de capite, de fortunis suis pertimescere. Maximas virtutes jacere omnes necesse est, voluptate dominante. Est magni animi non obviam ire supplicem victori. Traditum est<sup>2</sup> nymphas, amore amnis retentas, in illa rupe considerare. Stoici affirmant omnia peccata esse paria, omne delictum scelus esse nefarium; nec minus delinquere eum, qui gallum gallinaceum, quum opus non fuerit, quam eum, qui patrem suffocaverit. In Graecorum proverbio est amicorum omnia esse communia. Commode,<sup>3</sup> quicumque dixit, pecuniam qui habeat, non reddidisse, qui reddiderit, non habere; gratiam autem et qui retulerit, habere, et qui habeat, retulisse. Recte majores eum, qui socium fefellisset, in virorum bonorum numero non putarunt haberi oportere. Certa<sup>4</sup> dicent ii, qui et percipi ea posse dicunt et se sapientes esse profitentur.

<sup>1</sup> In such a case as this, the accusative must be used. *Aliquem* may be supplied as the subject of the infinitive. But translate—it is one thing to be irascible, and in the next clause, *est aliud (aliquem) esse iratum*, it is another thing to be angry.—<sup>2</sup> *Traditum est*, it has been handed down, there is a tradition.—<sup>3</sup> Supply *dixit*.—<sup>4</sup> *Certa* opposed to *verisimilia*.

## II.

What is so unheard of as that a Roman eques should triumph? If virtue is sought for on account of other things, something else must<sup>1</sup> be better than virtue.<sup>2</sup> To live according to nature, is to live in the enjoyment<sup>3</sup> of all things that are agreeable to nature. In Greece it was the greatest praise to have been victor in the Olympian games.<sup>4</sup> To be a king is no great praise, but it is a great praise to be a good king. If it was a crime<sup>5</sup> for Saturninus<sup>6</sup> to be slain, arms cannot have

<sup>1</sup> *Necesse est*.—<sup>2</sup> *Virtue*, accusat.—<sup>3</sup> *In the enjoyment of*, enjoying. For the case, see note 1, under last exercise.—<sup>4</sup> *Victor in the Olympian games*, Olympionices. In this also, and some of the following sentences, the pupil must pay particular attention to the case.—<sup>5</sup> *A crime*, nefas.—<sup>6</sup> *For Saturninus to be*, acc. c. inf.



been taken up<sup>7</sup> against Saturninus without guilt. Of what consequence is it, that you will be spoken about<sup>8</sup> by posterity when you were not spoken about by those who lived before your day, who were not fewer, and were certainly better men? They think that they cannot do that without the greatest danger. They see and perceive this same thing, which you also see, that there is one man in whom all these qualities<sup>9</sup> exist, and that he is near. There is nothing more disgraceful for a naturalist,<sup>10</sup> than to say that anything happens without a cause. It may be concluded<sup>11</sup> with probability<sup>12</sup> that he is rightly first in his own judgment, who is second in the judgment of all others. Because Naevius spoke as it<sup>13</sup> behoved a good man to do, Quinctius believed that he who imitated the speech of good men, would also imitate their actions.

<sup>7</sup> To take up, *sumĕre*. — <sup>8</sup> That is, will be famous. Literally, that from those who shall afterwards be born, discourse (*sermo*) shall be concerning you; and in the next clause; when there was none from those who, &c. — <sup>9</sup> All these qualities, *haec omnia*. — <sup>10</sup> A naturalist, *physicus*. — <sup>11</sup> To conclude, *conjiĕre*. — <sup>12</sup> With probability, *probabiliter*. — <sup>13</sup> As it behoved, that which behoved.

### III.

Fateor conscientiam rectae voluntatis maximam consolationem esse rerum incommodarum, nec esse ullum magnum malum praeter culpam. Darius in fuga quum aquam turbidam, cadaveribus inquinatam, bibisset, negavit unquam se bibisse jucundius; nunquam videlicet sitiens biberat. Socratem, qui voluptatem nullo loco numerat, audio dicentem, cibi condimentum esse famem, potionis sitim. Herculem Prodicus ait exisse in solitudinem atque ibi sedentem diu secum multumque dubitasse, quum duas cerneret vias, unam voluptatis, alteram virtutis, utram ingredi melius esset. Anaxagoram ferunt, nuntiata morte filii, dixisse: 'Sciebam me genuisse mortalem.' Incolae Gordii affirmarunt editam esse oraculo sortem, Asiae potiturum,<sup>1</sup> qui inexplicabile vinculum solvisset. Quo cruciату animi Caesarem putamus vitam acturum fuisse, si divinasset, fore ut in eo senatu, quem majore ex parte ipse cooptasset, trucidatus ita jaceret,<sup>2</sup> ut ad ejus corpus non modo amicorum sed ne servorum quidem quisquam accederet? Confidebam ac mihi persuaseram fore ut omnia placarentur<sup>2</sup> inter vos. Quae natura aut fortuna dantur hominibus, in iis rebus me vinci possum aequo animo pati; quae ipsi sibi homines parare possunt, in iis rebus me vinci pati non possum. Fit ab his certior imperator duces adversariorum silentio copias castris educere. Venio ad eos, in quibus jam perfectam

<sup>1</sup> Supply *eum*. — <sup>2</sup> Instead of the fut. inf., act. or pass., we often find the circumlocution *fore, ut, or futurum esse, ut*; this form must be used when the verb has no supine or fut. participle, and it is common after *spero*.



putas esse eloquentiam, quos ego audiui sine controversia magnos oratores, Crassum et Antonium. Crasso nihil statuo fieri potuisse perfectius. Aliis nec cor ipsum placet nec cerebri quandam partem esse animum; sed alii in corde, alii in cerebro dixerunt animi esse sedem et locum. Nolite dubitare quin huic uni credatis omnia, qui inter annos tot unus inventus sit, quem socii in urbes cum exercitu venisse gaudeant.

## IV.

They deny that it is lawful<sup>1</sup> for him to behold the light, who confesses that a man has been slain by him. Scipio used to say, that<sup>2</sup> no words<sup>3</sup> could be found more inimical to friendship, than those of him who had asserted that we<sup>4</sup> ought so to love as if we<sup>5</sup> were one day<sup>6</sup> to hate;<sup>7</sup> and that he could not be brought to believe that this, as<sup>8</sup> was thought, had been said by Bias,<sup>9</sup> one of the seven wise men, but that it was the opinion of some impure and ambitious person. Solon, when he was asked why he had appointed no punishment for him who should<sup>10</sup> slay his father, replied that he thought<sup>11</sup> no one would do it. They say that Timotheus, a distinguished man at Athens, and one of the leading men of the state, when he had supped with Plato, and had been greatly delighted with that feast, and saw Plato the next day, said: 'Your suppers are pleasant, not only at the time,<sup>12</sup> but even the next day.' I could never be persuaded that the souls while they were in mortal bodies lived, and when they had gone out of these died; nor that the mind was then unwise when it had gone out of the unwise body, but that, when it began to be free from the admixture of the body, pure and incorrupt,<sup>13</sup> then it was wise. Nicētas of Syracuse,<sup>14</sup> as Theophrastus says, thinks that the sky, the sun, the moon, the stars, all the heavenly bodies,<sup>15</sup> in a word,<sup>16</sup> stand still,<sup>17</sup> and that,<sup>18</sup> except the earth, nothing in the universe moves. We see how<sup>19</sup> boys rejoice that they know anything, how they desire to relate it to others. Regulus, having been sent to Rome concerning an exchange of prisoners, advised<sup>20</sup> in the senate that they should not be returned.

<sup>1</sup> *Lawful*, fas. — <sup>2</sup> Literally, used to deny (imperf.) that any speech. — <sup>3</sup> *Words*, vox. — <sup>4</sup> That one ought, that it behoved. — <sup>5</sup> As if he were. — <sup>6</sup> *One day*, aliquando. — <sup>7</sup> Future participle. — <sup>8</sup> *As*, quemadmodum. — <sup>9</sup> Bias, Biantis. — <sup>10</sup> *Should slay*, should have slain. — <sup>11</sup> *Thought no one would*, &c. Although in English we often, as in this case, omit *that*, the pupil must take care to use the acc. c. inf. in Latin. — <sup>12</sup> *At the time*, in praesentia. — <sup>13</sup> *Incorrupt*, integer. — <sup>14</sup> *Of Syracuse*, Syracusius. — <sup>15</sup> *Heavenly bodies*, sup̄ra. — <sup>16</sup> *In a word*, denique. — <sup>17</sup> *To stand still*, stare. — <sup>18</sup> *And that—nothing*, nor that anything. — <sup>19</sup> How, ut. — <sup>20</sup> Censeo.

## III. PECULIARITIES IN THE USE OF THE ACCUSATIVE WITH THE INFINITIVE.

[1. In clauses implying wonder, astonishment, or indignation at some event, the acc. c. inf. stands alone as the object of the thought or feeling of the speaker; and if such clause is interrogative, *ne* is commonly appended to the first word.

2. When the passive of a verb of saying, thinking, ordering, forbidding, or of *video*, would have for its subject the acc. c. inf. — as *Dicitur patrem venisse* — the noun which is the subject of the inf. is drawn into the leading clause and made the subject of its verb — as *Pater dicitur venisse* — and the adjuncts of the subject must agree with it. So also *sometimes* other verbs expressing more specifically the ideas of saying, knowing, &c. — as *scribor, demonstror, audior, intelligor, judicor*.

3. When the subject of a clause expressed by the acc. c. inf. is a personal or reflexive pronoun identical with the subject of the leading clause, the acc. of the pron. before inf. of verbs of saying and believing, is often omitted, especially *me, se, and te*, but more rarely *nos* and *vos*.

4. When the relative pronoun supplies the place of a demonstrative, in an explanatory clause belonging to the acc. c. inf., so that the relative clause is only a continuation of the statement expressed by the inf., the relative also is followed by the infinitive.

5. When the acc. before the inf. is connected with another subject by *quam, idem-qui, tantus-quantus*, and the like, the latter subject is by attraction put in the acc., instead of in the nom. as subject of a finite verb understood — as *Confitetur se in ea parte fuisse, qua te* — but if the verb is repeated with the second subject, it must be in a finite mood, and accordingly the nominative must be used.]

## I.

Pro dii immortales! essene quemquam tanta audacia præditum? O audaciam singularem! non timuisse vim deorum hominumque famam! Ad Themistoclem quidam doctus homo atque imprimis eruditus accessisse dicitur, eique artem memoriae pollicitus esse se traditurum. Aliis cor ipsum animus videtur, aliis pars quaedam cerebri visa est animi principatum tenere. Patrio metu pater esse probor. Omnes dei non posse fatentur currum solis agere. Tibi juro — si me modo fata remittant — ante reversurum quam luna bis impleat orbem.<sup>1</sup> Alexander respondit, captos Graecos restitui suis jussurum, finito Persico bello. Alco, insciis Saguntinis, precibus aliquid moturum ratus, ad Hannibalem noctu transiit. Quidam contra augurabantur,<sup>2</sup> quippe illustria Macedonum castra visa,<sup>3</sup> fulgorem Alexandro portendere,<sup>4</sup> quem regnum Asiae occupa-

<sup>1</sup> *Ante quam luna bis impleat orbem*; a poetical expression for—in less than two months.—<sup>2</sup> From *augurabantur*, supply in English *saying*, or some such word.—

<sup>3</sup> Supply *essent*.—<sup>4</sup> *Portendere*, that it portended.

turum esse, haud ambigere, quoniam in eodem habitu Darius fuisset, quum appellatus esset rex. Videtis nihil morti tam simile esse quam somnum. Scio hominem ad agendum esse natum, ut ad cursum equum, ut ad arandum bovem. Epicurus putat tantum esse solem quantus videtur, vel paulum aut majorem aut minorem.

## II.

That any one should prefer his country conquered to his country victorious! It seems to us that virtue is the chief good, vice the greatest evil. It is said that the leading men of the state have entered into a conspiracy. It was announced that the army of the enemy was not far distant. It was proved that this rumour was true. I think you have been moved by the same reasons as I. We do not think that Quinctius has deserved better of his country than you have. I believe that the courage was as great in the one army as in the other. I think that the same<sup>1</sup> will happen to you, which has fallen to the lot of<sup>2</sup> other great and illustrious men.

<sup>1</sup> Neuter plural.—<sup>2</sup> To fall to the lot of, contingere, c. dat.

## IV. THE ORATIO OBLIQUA.

[When the substance of what a person said or thought, is stated without his identical words being adduced, the construction of the acc. c. inf. is employed, and such a sentence is called the *oratio obliqua*; while in the *oratio recta* not only the substance of one's speech or opinion is given, but his very words are repeated. In cases of this sort the verb governing the infinitive must actually stand in the context, or be implied in some word or expression.

*Note 1.* Clauses which in the *oratio recta* would be in the imperative are expressed in the *oratio obliqua* by the subjunctive—as (dixit) *sin bello persequi perseveraret, reminisceretur pristinae virtutis Helvetiorum*, which in the *oratio recta* would be *sin bello persequi perseveras, reminiscitor*—.

*Note 2.* Questions which in direct speech would be given by the indicative in the first or third person, are, in the *oratio obliqua*, expressed by the acc. c. inf.; but if in the direct form they belong to the second person, they are expressed by the subjunctive, and that in the imperfect or pluperfect tense.

*Note 3.* Questions which in direct speech take the subjunctive, retain the same mood in the *oratio obliqua*, but the tense is usually the imperfect or pluperfect—as *Quis sibi hoc persuadeat?* (dicens,) *quis sibi hoc persuaderet?*]

## I.

Consules scripta ad Caesarem mandata mittunt, quorum haec erat summa: Caesar in Galliam reverteretur, Arimino excederet, exercitus dimitteret; quae si fecisset, Pompeium in Hispaniam iturum. Introducti<sup>1</sup> Galli jusjurandum sibi et litteras a Lentulo, Cethēgo, Statilio ad suam gentem datas esse dixerunt, atque ita sibi ab his et a Cassio esse praescriptum, ut equitatum in Italiam quam primum mitterent; pedestres sibi copias non defuturas; Lentulum autem sibi confirmasse ex fati Sibyllinis haruspicumque responsis, se esse tertium illum Cornelium,<sup>2</sup> ad quem regnum hujus urbis atque imperii pervenire esset necesse; Cinnam ante se et Sullam fuisse. Sagunti excidium quum Romae nuntiatum esset, tantus simul moeror patres misericordiaeque sociorum<sup>3</sup> peremptorum indigne<sup>4</sup> et pudor non lati auxilii<sup>3</sup> et ira in Carthaginenses metusque de summa rerum<sup>5</sup> cepit, velutsi jam ad portas hostis esset, ut tot uno tempore motibus animi turbati trepidarent magis quam consulerent; nam neque hostem acriorem bellicosioremq; secum congressum, nec rem Romanam tam desidem unquam fuisse atque imbellem; Sardos,<sup>6</sup> Corsos<sup>7</sup> et Istros atque Illyrios lacessisse magis quam exercuisse Romana arma, et cum Gallia tumultuatum<sup>8</sup> verius quam belligeratum; Poenum hostem veteranum, inter Hispanas gentes semper victorem, duce acerrimo assuetum, recentem ab excidio opulentissimae urbis, Ibērum transire; trahere secum tot excitos Hispanorum populos, concitum avidas semper armorum Gallicas gentes; cum orbe terrarum bellum gerendum in Italia ac pro moenibus Romanis esse. Flentes querebantur regem ereptum esse et extinctum; quem signum daturum fugientibus? quem ausurum Alexandro succedere? jam, ut ad Hellespontum fuga penetrarent, classem, qua transeant, quem praeparaturum? Timebat relicta ab suis<sup>9</sup> plebes violentiam patrum, timebant patres residem in urbe plebem, incerti manere eam an abire mallent; quamdiu autem tranquillam, quae secesserit, multitudinem fore? quid futurum deinde, si quod externum interim bellum exsistat? Nullam profecto nisi in concordia civium spem reliquam ducebant. Lentulus Volturcio litteras ad Catilinam dat, quarum exemplum infra scriptum est: 'Quis sim, ex eo, quem ad te misi, cognoscēs. Fac cogites, in quanta calamitate sis, et memineris te virum esse; consideres, quid tuae rationes postulent;

<sup>1</sup> *Introducti*, being brought forward — namely, in the senate. — <sup>2</sup> *Tertium Cornelium*, the third Cornelius, the third of the Cornelian clan. — <sup>3</sup> Objective negatives. — <sup>4</sup> *Indigne*, in a revolting manner. — <sup>5</sup> *Summa rerum*, the common weal. — <sup>6</sup> *Sardi*, the Sardinians. — <sup>7</sup> *Corsi*, the Corsicans. — <sup>8</sup> *Tumultus*, opposed to *bellum*, is a sudden rising or attack. — <sup>9</sup> Part of the plebs had seceded from the city.



auxilium petas ab omnibus, etiam ab infimis.' Ad hoc mandata verbis dat:<sup>10</sup> Quum ab senatu hostis iudicatus sit, quo consilio servitia repudiet?<sup>11</sup> in urbe parata esse, quae jusserit; ne cunctetur ipse propius accedere. Darius negat se tantum facinus esse facturum, ut suos milites jubeat trucidari: Quem deinde amplius nationum<sup>12</sup> exterarum salutem suam crediturum sibi, si tot militum sanguine imbuisset manus? neminem stolidum consilium capite luere debere; defuturos enim qui suaderent, si suasisse periculum esset.

<sup>10</sup> *Ad hoc mandata verbis dat*, (in addition) to this, he gives him messages in words; then follows the verbal message in the indirect form, the letter having been given in the direct.—<sup>11</sup> The imperfect would be more usual. See p. 130, note 3.—<sup>12</sup> The soldiers referred to were Greeks, who were accused of having given dangerous advice.

## II.

Letters are every day brought from Asia to the Roman equites to this effect:<sup>1</sup> that many villages of Bithynia, which<sup>2</sup> is now a province of yours,<sup>3</sup> have been burnt; that the kingdom of Ariobarzanes, which<sup>2</sup> borders on<sup>4</sup> your tributaries,<sup>5</sup> is entirely<sup>6</sup> in the power of the enemy; that Lucullus, after having performed great exploits,<sup>7</sup> departs from that war; that the general<sup>8</sup> who has succeeded him is not sufficiently prepared for conducting<sup>9</sup> so great a war. Alexander receives a letter from Parmenio, in which he warned him not to intrust his safety to Philip, for he had been corrupted by Darius with a thousand talents, and the hope of his sister in marriage.<sup>10</sup> Most of the senators being forced by the words of the consul, by the terror of the present army, by the threats of the friends of Pompey, agree, against their will and on constraint,<sup>11</sup> to the proposition<sup>12</sup> of Scipio, that<sup>13</sup> Caesar should disband<sup>14</sup> his army before a certain day; if he should not do it, they considered him as acting<sup>15</sup> against the state. Their anxiety<sup>16</sup> had, as usually happens,<sup>17</sup> recalled old omens also; for Darius had, in the beginning of his reign, ordered the Persian sheath of the scimitar<sup>18</sup> to be changed into that form which the Greeks used, and the Chaldeans had interpreted that the empire of the Persians would pass over to those whose arms he had imitated. The Illyrians and Thracians he told to look at the army of the enemy, resplendent<sup>19</sup> with gold and

<sup>1</sup> Omit to this effect.—<sup>2</sup> This clause belongs to the speaker.—<sup>3</sup> *A province of yours*, your province.—<sup>4</sup> *To border on*, finitimum esse.—<sup>5</sup> *A tributary*, vectigalis.—<sup>6</sup> *Totus*.—<sup>7</sup> *After having performed great exploits*, magnis rebus gestis.—<sup>8</sup> Omit the general.—<sup>9</sup> *To conduct*, administrare. Gerundive.—<sup>10</sup> Literally, the hope of the marriage (nuptiae) of his sister.—<sup>11</sup> *On constraint*, coactus, participle.—<sup>12</sup> *To agree to the proposition*, sequi sententiam.—<sup>13</sup> *That*, ut.—<sup>14</sup> *To disband*, dimittere.—<sup>15</sup> Literally, that he seemed (to them) to be about to act, &c.—<sup>16</sup> *Anxiety*, sollicitudo.—<sup>17</sup> *As usually happens*, ut fit.—<sup>18</sup> *Scimitar*, acināces.—<sup>19</sup> *Resplendent*, fulgens.



purple; let them go, and, as<sup>20</sup> men, snatch the gold from the hands<sup>21</sup> of unwarlike women; let them exchange their rugged mountains and bare<sup>22</sup> hills for the rich plains and fields of the Persians. There is a report that a youth of divine form<sup>23</sup> appeared to Hannibal, saying<sup>24</sup> that he was sent by Jupiter as his guide into Italy; let him follow, and not turn away his eyes. When the report of Alexander's death was brought to the wife of Darius, she bewailed<sup>25</sup> the dead and the living at once. For who would now care<sup>26</sup> for her and her daughter? who would be another Alexander? A second time<sup>27</sup> were they taken captive, a second time had they lost the kingdom;<sup>28</sup> truly,<sup>29</sup> after Alexander, they would find no one to regard them. Alexander exhorted the cavalry: Did they not see the enemy retreating,<sup>30</sup> struck with sudden terror? why did they give over?<sup>31</sup> were they not a match<sup>32</sup> even for a flying enemy?

<sup>20</sup> Omit *as*.—<sup>21</sup> *To snatch from the hands of women*, mulieribus eripere.—<sup>22</sup> *Bare*, nudus.—<sup>23</sup> *Form*, species.—<sup>24</sup> *Saying*, who said.—<sup>25</sup> *To bewail*, deplorare.—<sup>26</sup> *To care*, agere.—<sup>27</sup> *A second time*, iterum.—<sup>28</sup> *To lose the kingdom*, excidere de regno.—<sup>29</sup> *Truly*, utique.—<sup>30</sup> *To retreat*, pedem referre.—<sup>31</sup> *To give over*, cessare.—<sup>32</sup> *A match*, pares.

## ADDITIONAL EXAMPLES

OF THE ORATIO OBLIQUA, WHICH THE PUPIL MAY BE REQUIRED TO  
TURN INTO THE DIRECT FORM.

Ariovistus respondit: Jus esse belli, ut qui vicissent iis quos vicissent, quemadmodum vellent, imperarent: item populum Romanum victis non ad<sup>1</sup> alterius praescriptum, sed ad<sup>1</sup> suum arbitrium imperare consuesse. Si ipse populo Romano non praescriberet, quemadmodum suo jure uteretur, non oportere sese a populo Romano in suo jure impediri. Aeduos sibi, quoniam belli fortunam tentassent, stipendiarios esse factos. Magnam Caesarem injuriam facere, qui suo adventu vectigalia sibi deteriora faceret. Aeduis se obsides redditurum non esse, neque iis neque eorum sociis injuria bellum illaturum, si in eo manerent, quod convenisset,<sup>2</sup> stipendiumque quotannis penderent; si id non fecissent, longe iis fratrum nomen populi Romani abfuturum.<sup>3</sup> Quod<sup>4</sup> sibi Caesar denuntiaret se Aeduorum injurias non neglecturum, neminem secum sine sua pernicie contendisse; quum vellet, congregaretur: intellecturum, quid invicti Germani, exercitissimi in armis, qui inter annos tredecim tectum non subissent, virtute possent. Catilina ex itinere plerisque consularibus, praeterea optimo

<sup>1</sup> *Ad*, according to.—<sup>2</sup> *Si in eo manerent, quod convenisset*, if they should abide by that which had been agreed upon.—<sup>3</sup> *Longe abesse alicui*, to be far off for one; to be of no avail to him.—<sup>4</sup> *Quod*, whereas; as to this, that, &c.

cuique litteras mittit: se, falsis criminibus circumventum, quoniam factioni inimicorum resistere nequiverit, fortunae cedere, Massiliam in exilium proficisci; non quo sibi tanti sceleris conscius esset, sed uti respublica quieta foret, neve ex sua contentione seditio oriretur. Caesar a legatis petit, quoniam Pompeii mandata ad se detulerint, ne graventur sua quoque ad eum postulata deferre, si parvo labore magnas controversias tollere atque omnem Italiam metu liberare possint. Tota Italia delectus haberi, retineri legiones duas, quae ab se simulatione Parthici belli<sup>5</sup> sint abductae; civitatem esse in armis. Quoniam haec omnia nisi ad suam perniciem pertinere? Sed tamen ad omnia se descendere paratum,<sup>6</sup> atque omnia pati reipublicae causa. Proficiscatur Pompeius in suas provincias, discedant in Italia omnes ab armis, metus e civitate tollatur. Aut Pompeius propius accedat aut se patiatur accedere; fore, ut per colloquia omnes controversiae componantur.

<sup>5</sup> *Simulatione Parthici belli*, on pretence of the Parthian war; that is, that they were required for the Parthian war.—<sup>6</sup> Supply *esse*.

#### V. EXAMPLES OF THE HISTORICAL OR DESCRIPTIVE INFINITIVE.

[In animated historical narratives and descriptions, the present infinitive, with a subject nominative, is used instead of the imperfect, and is commonly called the historical, but more properly the descriptive, infinitive; the idea expressed by the verb being represented, in this case, by the infinitive as a verbal noun, and thus independent of all the additional ideas conveyed by the mood, tense, number, and person of a finite form. We seldom find one infinitive so employed alone, but usually two, three, or more. Examples of this usage are very numerous in all the Latin historians.]

##### I.

Duo pastores specie rixae<sup>1</sup> in se omnes apparitores regios convertunt. Inde quum ambo regem appellarent,<sup>2</sup> clamorque eorum penitus in regiam pervenisset, vocati ad regem pergunt. Primo uterque vociferari, et certatim alter alteri obstrepere; coerciti ab lictore et iussi invicem dicere tandem obloqui desistunt, unus rem ex composito<sup>3</sup> orditur. Quum intentus in eum se rex totus averteret, alter elatam securim in caput dejecit; relictoque in vulnere telo ambo se foras ejiciunt. Circiter Kalendas Junias, L. Caesare et C. Figulo consulibus, Catilina singulos<sup>4</sup> appellare; hortari alios, alios tentare; opes suas, imparatam rempublicam, magna praemia conjurationis docere. Comitibus habitis consules declarantur M. Tullius et C. Antonius. Quod factum primo populares conjurationis concusserat.

<sup>1</sup> *Specie rixae*, under pretence of a quarrel.—<sup>2</sup> *Appellare*, to appeal to.—<sup>3</sup> *Ex composito*, according to agreement.—<sup>4</sup> Namely, the conspirators.

Neque tamen Catilinae furor minuebatur, sed in dies plura agitare, arma per Italiam locis opportunis parare, pecuniam sua aut amicorum fide sumptam mutuam<sup>5</sup> Faesulas ad Mallium portare. Tum ille polliceri magistratus, sacerdotia, rapinas, alia omnia, quae bellum atque libido victorum fert; praeterea esse in Hispania citeriore Pisonem, in Mauretania cum exercitu P. Sittium, sui consilii participes; petere consulum C. Antonium quem sibi collegam fore speraret, cum eo se consulem initium agendi facturum.

<sup>5</sup> *Sumere pecuniam mutuam*, pr. to take money to be exchanged (*muto*), i. e., returned; hence, to borrow money.

## II.

Caesar importuned<sup>1</sup> the Aedui every day for the corn which they had promised. The Numidian executes<sup>2</sup> his commands, and, as he had been instructed,<sup>3</sup> introduces the soldiers of Jugurtha by night. After they had burst into<sup>4</sup> the house, they sought the king; they slew some sleeping, others meeting them;<sup>5</sup> they examined hidden places; they threw all into confusion.<sup>6</sup> Some mounted<sup>7</sup> the horses, others went to meet the enemy; the engagement<sup>8</sup> became more like a robbery than a battle.

<sup>1</sup> *To importune*, flagitare. — <sup>2</sup> *To execute*, conficere. — <sup>3</sup> *To instruct*, docere. — <sup>4</sup> *To burst into*, irrumperè in c. acc. — <sup>5</sup> *Meeting them*, occursare c. dat. — <sup>6</sup> *To throw into confusion*, miscere. — <sup>7</sup> *To mount*, ascendere. — <sup>8</sup> *Engagement*, pugna.

## THE GERUND AND GERUNDIVE.

### I. THE CASES OF THE GERUND, OR GERUNDIVE IN PLACE OF THE GERUND.

[The gerund is a verbal noun, used in all the cases except the nominative and the vocative, the infinitive supplying the place of the nominative. It differs from ordinary nouns, from the fact that it governs its case as a verb, and is not regularly followed by the genitive of another noun.

When the gerund belongs to a transitive verb, and takes the accusative for its object — as *consilium condendi urbem*, the acc. is commonly changed into the case of the gerund, the gerund agreeing with it like an adjective, and called a *gerundive* — as *consilium condendae urbis*; and this change is almost always adopted when the gerund depends on a preposition or stands in the dative.

The accusative of the gerund is used only after prepositions, especially after *ad* and *inter* in the sense of 'during' or 'amid,' and very rarely after *ante*, *in*, *circa*, and *ob*.

The dative of the gerund is used after certain verbs and expressions, to denote an object or purpose—as *studere, praeesse, impertire, operam dare, diem dicere, locum capere*; after adjectives denoting usefulness and fitness—as *utilis, aptus, idoneus, natus*, though the acc. of the gerund with *ad* more commonly follows such adjectives; and the dative of the gerundive is also used to denote object or purpose in the titles of certain Roman officers—as *Decemviri legibus scribendis*.

The ablative of the gerund is used as an ablative of means, or follows the prepositions *in, ab, de, and ex*; and in the former case the gerund is commonly changed into the gerundive, and in the latter almost always.

The genitive of the gerund is used after certain nouns and adjectives—as *amor, causa, gratia, studium, tempus, occasio, ars, cupido, consuetudo; peritus, imperitus, cupidus, insuetus, certus, rudis*.]

## I.

Ut ad cursum equus, ad arandum bos, ad indagandum canis, sic homo ad duas res, ut ait Aristoteles, intelligendum et agendum est natus. Quid de bobus loquar, quorum ipsa terga declarant non esse se ad onus accipiendum figurata; cervices autem natae ad jugum, tum vires humerorum et latitudines ad aratra extrahenda? Ad pingendum, ad fingendum, ad sculpendum, ad nervorum eliciendos sonos ac tibiarum apta manus est admotione digitorum.<sup>1</sup> Hoc facultatis ad agendum mihi attulit quotidiana dicendi exercitatio. Pompeius ad omnia nostrae memoriae bella conficienda natus esse videtur. Antonius potando erat deditissimus. Neque mihi licet neque est integrum,<sup>2</sup> ut meum laborem hominum periculis non imperitiam. His de causis aguntur omnia raptim atque turbate. Nec docendi Caesaris propinquis ejus spatium datur, nec tribunis plebis sui periculi deprecandi, neque etiam extremi juris intercessione retinendi, quod L. Sulla reliquerat, facultas tribuitur. Operam do litteris scribendis. Quam multas nobis imagines, non solum ad intuendum, verum etiam ad imitandum, fortissimorum virorum expressas scriptores et Graeci et Latini reliquerunt! Ita nati et facti sumus, ut et agendi aliquid et diligendi aliquos et liberalitatis et referendae gratiae principia in nobis contineremus. Quemadmodum oculus conturbatus non est probe affectus ad suum munus fungendum, sic conturbatus animus non est aptus ad exsequendum munus suum. Certe tibi tempus est paululum hic commorandi. Tantum auctoritatis in me est, quantum vos honoribus mandandis esse voluistis.

<sup>1</sup> *Admotione digitorum*, by the application of the fingers.—<sup>2</sup> *Est mihi integrum*, it is whole for me, I can do with it as I please; then, in general, I can do as I choose, I am at liberty.



## II.

The revenues of the other provinces, except Asia, are such that you can scarcely be content with them for defending the provinces themselves. What nature is better among mankind than theirs, who think themselves born to assist, to defend, and to preserve men? If praise cannot allure us to right actions, cannot even fear prevent<sup>1</sup> us from the most shameful<sup>2</sup> deeds? Mithridates thought that an opportunity was offered him of seizing on Asia. The alternation<sup>3</sup> of day and night preserves animals, assigning<sup>4</sup> them one time for action, another for repose. You all know how much force similarity of pursuits<sup>5</sup> and of nature has in<sup>6</sup> forming<sup>7</sup> friendships. This time of the year is suitable for sowing. I choose out<sup>8</sup> this place for reposing. I shall now speak of choosing a general. Duilius seized on the ships of the enemy in the midst of the fighting. I am engaged in<sup>9</sup> reading. Man who is partaker of reason, sees the whole course of life,<sup>10</sup> and prepares things necessary for leading<sup>11</sup> it. Thought is mainly employed<sup>12</sup> in seeking out truth; appetite impels to action. Religion is not destroyed by destroying<sup>13</sup> superstition. By doing nothing, men learn to do evil. Moderation must be observed in jesting. The Comitia were announced for appointing<sup>14</sup> censors. Two men were chosen to dedicate the temple. I am free from paying respect<sup>15</sup> to this man. Do you think there is any difference between him who has slain a man, and him who has been armed<sup>16</sup> for the purpose of slaying a man? I have<sup>17</sup> not time to reply to<sup>18</sup> these things. It is now time<sup>19</sup> to speak of these matters.

<sup>1</sup> To prevent, *avocare a.*—<sup>2</sup> Shameful, *foedus.*—<sup>3</sup> Alternation, *vicissitudo.*—<sup>4</sup> To assign, *tribuere.*—<sup>5</sup> Pursuits, *studia.*—<sup>6</sup> In, *ad.*—<sup>7</sup> To form, *conjungere.*—<sup>8</sup> The dative of the gerund is very frequently used after verbs denoting choice.—<sup>9</sup> Dare operam.—<sup>10</sup> Literally, the course of the whole life.—<sup>11</sup> To lead life, *degere vitam.*—<sup>12</sup> To be employed in, *versari in, c. abl.*—<sup>13</sup> To destroy, *tollere.*—<sup>14</sup> To appoint, *creare.*—<sup>15</sup> To pay respect to, *observare.*—<sup>16</sup> Armed, *cum telo.*—<sup>17</sup> Esse.—<sup>18</sup> To, *ad.*—<sup>19</sup> Some nouns with *esse*, are equivalent to impersonal verbs, and are construed with the infinitive.

## THE PARTICIPLE IN -DUS.

[The participle in *-dus* in the nominative, and also in the accusative in the construction of the acc. c. inf., implies the idea of necessity or propriety; and the agent, if expressed, must be in the dative, and not in the ablative with *ab*—as *Hoc mihi faciendum est*, 'This must be done by me.' This participle, in the case of neuter verbs, is used only in the neuter gender with *esse*, and forms a kind of impersonal expression—as *Mihi eundum est*, 'I must go.']



## I.

Pecuniae fugienda cupiditas. Non satis est judicare, quid faciendum non faciendumque sit, sed stare<sup>1</sup> etiam oportet in eo quod sit judicatum. Ut religio propaganda etiam est, quae est juncta cum cognitione naturae, sic superstitionis stirpes omnes ejiciendae. Non exitus rerum, sed hominum consilia legibus vindicantur. Minus dolendum est re non perfecta, sed puniendum certe nihilo minus. Milites querebantur sibi easdem terras, quas victores peragrassent, repetendas esse. Maxime laborandum est, ne forte ea vobis, quae diligentissime providenda sunt, contemnenda esse videantur. Omne meum tempus amicorum temporibus<sup>2</sup> transmittendum putavi. Omnia, quaecunque in hominum disceptationem cadere possunt, bene sunt ei dicenda, qui hoc se posse profitetur, aut eloquentiae nomen relinquendum est. Exercendum est corpus et ita afficiendum, ut obedire consilio rationique possit in exsequendis consiliis et labore tolerando. Aër oritur ex respiratione aquarum; earum enim quasi vapor quidam aër habendus est. Unus dies bene et ex praeceptis tuis, Philosophia, actus peccanti immortalitati anteponendus est. Demus nos huic excolendos, patiamurque nos sanari. Mithridates denotavit cives Romanos necandos trucidandosque.

<sup>1</sup> *Stare in aliqua re*, to hold to, or abide by anything.—<sup>2</sup> *Tempora*, (hard) times, exigencies.

## II.

Those things are not to be deliberated about<sup>1</sup> at all in which the very deliberation is base. Some duties must be observed even towards those from whom you have received an injury. In the body itself many things are to be preferred to pleasure; as strength, health, swiftness,<sup>2</sup> and beauty. Many things which ought not to have been borne<sup>3</sup> in a free state we have endured; some of us<sup>4</sup> in the hope of recovering the state, others from too great a desire of life.<sup>5</sup> A careful physician, before attempting to apply any medicine to a sick person, must ascertain<sup>6</sup> not only his disease whom he wishes to cure, but also his habit when well,<sup>7</sup> and the nature of his body. If all things were to be done which friends wish, such connections<sup>8</sup> ought to be considered not as friendships, but as conspiracies. Some rules must be observed in history, others in a poem. When this battle was fought,<sup>9</sup> Caesar, that he

<sup>1</sup> *To deliberate about*, deliberare, c. acc. or c. prep. de.—<sup>2</sup> *Swiftness*, velocitas.—<sup>3</sup> Literally, which were not to be borne.—<sup>4</sup> *Omit of us*, which is necessary in English to avoid ambiguity.—<sup>5</sup> *Gerund*.—<sup>6</sup> *To ascertain*, cognoscere.—<sup>7</sup> Literally, the habit (consuetudo) of him being well (valere).—<sup>8</sup> *Such connections*; omit connections.—<sup>9</sup> Ablative absolute. *To fight a battle*, proelium facere.

might overtake<sup>10</sup> the rest of the forces of the Helvetii, caused a bridge to be built over the Arar, and thus led his army across. Prudence is the knowledge of things to be desired and to be shunned. The house was given them to plunder.<sup>11</sup> Amulius delivered Romulus and Remus to some servants to be exposed.

<sup>10</sup> To overtake, consequi.—<sup>11</sup> To plunder, diripere.

## THE SUPINES.

[A supine is a verbal noun of the fourth declension, used in only two cases—the acc. in *-um*, and the abl. in *-u*.

The supine in *-um* has an active meaning, and the same regimen as the verb to which it belongs. It commonly follows verbs of motion, to denote the purpose of the motion—as *Legati venerunt res repetitum*.

*Note.* The supine in *-um* is not very often used, most writers preferring to employ *ut* or *qui* c. subjunct., *ad* c. gerund., or *causa* or *gratia* c. gen., to signify a purpose.

The supine in *-u* has a passive meaning, and is used after certain adjectives, which thus denote the relation existing between the subject and the action expressed by the supine—as *Hoc est optimum factu*.

*Note.* This supine also is little used, certain adjectives being commonly otherwise construed—*dignus* and *indignus* with *qui* c. subjunct.; *facilis*, *difficilis*, and *jucundus* with *ad* c. gerund.; and the poets using the inf. after these adjectives.]

### I.

O rem quum auditu crudelem tum visu nefariam! Exclusi eos quos tu mane ad me salutatum miseras. Hannibal revocatus est patriam defensum. Urbem oppugnatum itur.<sup>1</sup> Quid est tam jucundum cognitu atque auditu quam sapientibus sententiis gravibusque verbis ornata oratio et perpolita? Cur te is perditum?<sup>2</sup> Hic liber lectu utilis est. Hoc vinum potu est jucundum. Quid est melius vitatu, quid petitu?

<sup>1</sup> *Itur*, they are going, making preparations; the impersonal construction.—

<sup>2</sup> *Is perditum*, are going to destroy; as in English.

### II.

Alexander resolved to cross the Hyphāsis, which was difficult to cross. In the presence of<sup>1</sup> their children, parents ought to speak nothing shameful to hear. When Virgil and Maecenas

<sup>1</sup> *In presence of*, coram c. abl.

came to Capua, the former went to sleep, the latter to play. A common soldier,<sup>2</sup> who had gone out of the camp to fetch water,<sup>3</sup> found a hidden way to the fort, which was very difficult to ascend. The children of Ancus went to Suessa Poemetia as exiles.<sup>4</sup>

<sup>2</sup> A common soldier, miles gregarius.—<sup>3</sup> To fetch water, aquari. The pupil may be required to give the other modes of expressing this, beside that with the supine.—<sup>4</sup> As exiles, into exile; supine of *exulare*.

## THE PARTICIPLES.

[Participles have the form of adjectives, but express the action or condition denoted by the verb, and also mark the complete or incomplete state of such action or condition.]

They are more frequently employed in Latin than in English, and many explanatory or subordinate clauses denoting manner, a reason, concession, condition, or any attendant circumstance, may be given by the participle, and a conciseness thus be imparted to the language, of which our own tongue is, for the greater part, incapable—as *Risum saepe cupientes tenere nequimus*, 'It often happens that we cannot suppress laughter, though we wish to do so.']

### I.

Mithridates fugiens omnes res, quas bello superiore ex tota Asia direptas in suum regnum congesserat, in Ponto reliquit. Majores vestri libertatem civium Romanorum imminutam<sup>1</sup> non tulerunt; vos vitam ereptam negligetis? Jus legationis verbo violatum illi persecuti sunt; vos legatum omni supplicio interfectum relinquetis? Vos eum regem inultum esse patiemini, qui legatum populi Romani, omni supplicio excruciatum, necavit. Servatus a me vitam mihi dederis. Stultitia nobis visa est aut a bene<sup>2</sup> inventis alicujus recedere, si quo in vitio ejus offenderemur, aut ad vitia quoque ejus accedere, cujus aliquo bene praecepto duceremur. Benefacta, male locata, malefacta sunt. Satis est homines imprudentia lapsos non erigere; urgere vero jacentes aut praecipitantes impellere

<sup>1</sup> *Libertatem-imminutam*, the liberty infringed; i.e., the infringement of the liberty; the perf. participle is very often joined to a noun, not so much to describe the subject in a certain condition, as the action itself in a state of completion; and in such cases the participle supplies the place of a verbal noun, and it must be employed where the verbal noun is not in current use.—<sup>2</sup> Some perf. participles in the neut. sing., as *dictum, factum, responsum, actum, mandatum*, and others, are used quite in the sense of nouns; but they sometimes retain their participial nature, and so are accompanied by an adverb instead of an adjective—as *recte facta*, 'things well done'—especially when they are limited by an adjective or adjective pronoun—as *Multa prudenter acta et acute responsa*.

certe est inhumanum. Miles assilit moenibus defensae<sup>3</sup> urbis. Habeo, inquit, paratum<sup>4</sup> mortis meae ultorem; expetet poenas mei consilii spreti is ipse, contra quem tibi suasi. P. ille Scipio natus mihi videtur ad interitum exitiumque Carthaginis, qui illam, a multis imperatoribus obsessam, expugnatam, labefactatam, paene captam, aliquando quasi fatali eventu solus evertit. Senatus clarissimis civibus bene gestae reipublicae testimonium, mihi uni conservatae dedit. Ea est gloria, laus recte factorum magnorumque in rempublicam meritorum, quae quum optimi cujusque tum etiam multitudinis testimonio comprobatur. Is honos mihi videri solet, qui non propter spem futuri beneficii, sed propter magna merita claris viris defertur et datur. M. Valerius, Publicolae frater, conspicatus ferocem juvenem Tarquinium, ostentantem se in prima exsulum acie, domestica etiam gloria accensus, ut, cujus familiae decus ejecti reges erant, ejusdem interfecti forent, subdit calcaria equo, et Tarquinium infesto spiculo petit.

<sup>3</sup> *Defensae*, while it is defended; the perf. participle, especially of deponent verbs and in the historic style, is frequently used in the sense of a present participle denoting an action in progress or a state incomplete. — <sup>4</sup> *Habeo-paratum*, I have prepared, have provided; the circumlocution of *habeo* with a perf. participle, which in English forms the perf. active, occurs also in Latin, but almost exclusively in expressions which denote knowing and resolving, as with *cognitus*, *perspectus*, *perceptus*, *exploratus*, *statutus*, *constitutus*, *deliberatus*; the participle being joined to a noun or having the acc. c. inf. as its subject. This periphrasis is sometimes equivalent to the simple perf.—as *persuasum mihi habeo*, i. q. *mihi persuasi*; sometimes has a strengthening force—as *Verres decorum templis bellum semper habuit indictum*; and sometimes involves an additional idea—as *Habeo absolutum suave epos ad Caesarem*, i. e., ‘I have ready.’

## II.

If on account of their allies, although themselves provoked by no injuries, your ancestors waged many wars; with how much zeal does it become you, since you are provoked by injuries, to defend the welfare of your allies along with the dignity of your empire? Our generals triumphed over<sup>1</sup> Mithridates; but so triumphed, that he, though defeated and conquered, still reigned. Why, wretch,<sup>2</sup> do you seek a gift that will weaken<sup>3</sup> you? The sun, by rising and setting, makes<sup>4</sup> day and night. Philosophy is the mother of all good actions and good sayings. In this one thing we excel the beasts most of all, that<sup>5</sup> we converse<sup>6</sup> with one another,<sup>7</sup> and that<sup>5</sup> we can express by speech<sup>8</sup>

<sup>1</sup> *Over, de*; strictly, triumphed from Mithridates, i. e., came back from him triumphant. So *Ex Transalpinis gentibus majores nostri triumpharunt*, Cic. Compare *Gens Fabia ex Etrusca civitate victoriam tulit*, Liv.; and above, p. 66, *victoria a Parthis reportata*. — <sup>2</sup> *A wretch, improbus*. — <sup>3</sup> *To weaken, debilitare*. — <sup>4</sup> *To make, conficere*. — <sup>5</sup> *That, quod*. — <sup>6</sup> *To converse, colloqui*. — <sup>7</sup> *With one another, inter nos*. — <sup>8</sup> *Speech; gerund*.

the things that we feel. When he saw Philip,<sup>9</sup> Alexander, rising on his elbow,<sup>10</sup> holding in his left hand the letter which had been sent by Parmenio, took the cup, and drains it without fear;<sup>11</sup> then he bade Philip read the letter, and did not remove his eyes from his countenance as he read, thinking that he might<sup>12</sup> catch<sup>13</sup> some signs of conscience in his very face. You cannot retain virtue, if you make pleasure the standard of everything.<sup>14</sup> Good men are wont to aim,<sup>15</sup> not so much at the rewards of right actions, as at the right actions themselves. To the wise the very consciousness of excellent actions is the most noble<sup>16</sup> reward of virtue. In a good state there are rewards for right actions, and punishments for offences.<sup>17</sup>

<sup>9</sup> Ablative absolute.—<sup>10</sup> *Rising on his elbow*; raising (*levare*) his body (abl. abs.) on his elbow (*in cubitum*). — <sup>11</sup> *Without fear*, *interritus*. — <sup>12</sup> *Posse*. — <sup>13</sup> *To catch*, *deprehendere*. — <sup>14</sup> *To make pleasure the standard of everything*, *omnia voluptate dirigere, omnia ad voluptatem referre*. — <sup>15</sup> *To aim at*, *sequi*. — <sup>16</sup> *Noble*, *amplus*. — <sup>17</sup> *An offence*, *peccatum*.



## SELECTIONS.

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### I. DE SOCRATE.

Quum multa in conventu vitia collegisset<sup>1</sup> in Socratem Zopȳrus, qui se<sup>2</sup> naturam cujusque ex forma perspicere profitebatur, derisus est a ceteris, qui illa in Socrate vitia non agnoscerent,<sup>3</sup> ab ipso autem Socrate sublevatus,<sup>4</sup> quum illa vitia sibi insita<sup>5</sup> natura, sed ratione a se ejecta<sup>5</sup> diceret.<sup>1</sup>

<sup>1</sup> The subjunctive after *quum*, in narration. — <sup>2</sup> Acc. c. inf. — <sup>3</sup> The relative assigns the reason why he was derided; hence the subjunctive *agnoscerent*. — <sup>4</sup> Supply *est*. — <sup>5</sup> Supply *esse*; acc. c. inf.

### II. DE MALO QUODAM ORATORE.

Orator malus quum epilogo misericordiam se<sup>1</sup> movisse putaret, postquam assedit, rogavit Catulum: videreturne<sup>2</sup> misericordiam movisse. *Ac magnam quidem*,<sup>3</sup> inquit; *neminem enim puto esse<sup>1</sup> tam durum, cui<sup>4</sup> non oratio tua miseranda visa sit.*

<sup>1</sup> Acc. c. inf. — <sup>2</sup> *Videreturne*, if he seemed. Indirect questions are expressed by the subjunctive. — <sup>3</sup> The sentence in full would be: *Ac magnam quidem misericordiam mihi videris movisse*. — <sup>4</sup> *Cui*, ut ei.

### III. DE CYRSĪLO.

Athenienses quum Persarum impetum nullo modo possent sustinere, statuerentque, ut, urbe relictā,<sup>1</sup> conjugibus et liberis Troezene<sup>2</sup> depositis,<sup>1</sup> naves conscenderent, libertatemque Graeciae classe defenderent, Cyrsilum quendam suadentem, ut in urbe manerent Xerxemque reciperent, lapidibus obruerunt.

<sup>1</sup> Ablative absolute. — <sup>2</sup> *Troezēne*, at Troezen, a town of Argolis.

### IV. DE ENNIO ET SCIPIONE NASĪCA.

Nasica quum ad poëtam Ennium venisset, eique ab ostio quaerenti<sup>1</sup> Ennium ancilla dixisset domi non esse,<sup>2</sup> sensit illam domini jussu dixisse<sup>3</sup> et illum intus esse.<sup>3</sup> Paucis post

<sup>1</sup> *Quaerere*, to ask for. — <sup>2</sup> Supply *eum*; acc. c. inf. — <sup>3</sup> Acc. c. inf. To *dixisse* supply the object *this* in English.

diebus<sup>4</sup> quum ad Nasicam venisset Ennius, et eum a janua quaereret,<sup>1</sup> exclamat Nasica se domi non esse.<sup>3</sup> Tum Ennius, *Quid? ego non cognosco vocem, inquit, tuam?* Hic Nasica, *Homo es impudens. Ego quum te quaererem,*<sup>1</sup> *ancillae tuae credidi te domi non esse;*<sup>3</sup> *tu mihi non credis ipsi?*

<sup>4</sup> *Paucis post diebus*, a few days after.

#### V. DE FABRICIO.

Quum Pyrrhus, rex Epīri, populo Romano bellum ultro intulisset, quumque de imperio certamen esset cum rege generoso ac potente, perfuga ab eo venit in castra Fabricii, ducis Romani, eique est pollicitus, si praemium sibi proposuisset, se,<sup>1</sup> ut clam venisset,<sup>2</sup> sic clam in Pyrrhi castra reditum<sup>3</sup> et eum veneno necaturum.<sup>3</sup> Hunc Fabricius reducendum<sup>4</sup> curavit ad Pyrrhum, idque factum ejus a senatu laudatum est.

<sup>1</sup> Acc. c. inf. — <sup>2</sup> *Ut venisset*, as he had come. This clause is part of what the deserter says, an integral part of a reported sentence; hence the subjunctive. —

<sup>3</sup> Supply *esse*. — <sup>4</sup> *Reducendum curavit*, had had taken back, caused to be taken back.

#### VI. DE ANTIMACHO.

Antimachum, Clarium<sup>1</sup> poëtam, ferunt, quum convocatis auditoribus legeret magnum volumen suum, et eum legentem omnes praeter Platonem reliquissent, dixisse:<sup>2</sup> *Legam nihilominus. Plato enim mihi unus instar est omnium milium.*

<sup>1</sup> *Clarius*, of Claros, a town of Ionia. — <sup>2</sup> Acc. c. inf.

#### VII. DE BIANTE.

Laudo sapientem illum Biantem,<sup>1</sup> cujus quum patriam Prienem<sup>2</sup> cepisset hostis ceterique ita fugerent, ut multa de suis rebus asportarent, quum esset admonitus a quodam, ut idem ipse faceret: *Ego vero, inquit, facio; nam omnia mea mecum porto.* Ille haec ludibria fortunae ne sua quidem putavit, quae nos appellamus etiam bona.

<sup>1</sup> Bias, one of the seven wise men. — <sup>2</sup> *Priēne*, a town of Ionia.

#### VIII. DE M.' CURIO.

In vita rustica M.' Curius, quum de<sup>1</sup> Samnitibus, de Sabinis, de Pyrrho triumphasset, consumpsit extremum tempus aetatis.

<sup>1</sup> *De*, over.

Eidem ad focum sedenti<sup>2</sup> magnum auri pondus Samnites quum attulissent, repudiati ab eo sunt. Non enim aurum habere praeclarum sibi videri<sup>3</sup> dixit, sed iis, qui haberent<sup>4</sup> aurum, imperare.

<sup>2</sup> *Sedenti*, as he sat.—<sup>3</sup> Acc. c. inf., where the place of the accusative before the infinitive is supplied by the clause, *aurum habere*; he said that *to have gold* did not seem, &c.—<sup>4</sup> The clause introduced by *qui* is an integral part of a dependent sentence; hence the subjunctive *haberent*.

## IX. DE SOPHOCLE.

Sophocles ad summam senectutem tragoedias fecit. Quod propter studium quum rem familiarem negligere videretur, a filiis in iudicium vocatus est, ut illum, quasi desipientem, a re familiari removerent iudices. Tum dicitur ille senex fabulam, quam in manibus habebat et proxime scripserat, *Oedipum Colonæum*, recitasse iudicibus quaesisseque, num illud carmen desipientis videretur;<sup>1</sup> quo recitato, sententiis iudicum est liberatus. Idem Sophocles, quum ex aede Herculis patera aurea gravis surrepta esset, in somnis vidit ipsum deum dicentem, qui id fecisset;<sup>1</sup> quod semel ille iterumque neglexit. Ubi idem saepius accidit, ascendit in Areopāgum<sup>2</sup> et detulit reum. Areopagitae<sup>3</sup> comprehendi jubent eum, qui a Sophocle erat nominatus. Is, quaestione adhibita, confessus est pateramque retulit.

<sup>1</sup> Subjunct. in an indirect question.—<sup>2</sup> The highest court at Athens.—<sup>3</sup> The members of the court of Areopagus.

## X. DE MORTE.

Argiae<sup>1</sup> sacerdotis Cleōbis et Bito filii praedicantur; nota fabula est. Quum enim illam<sup>2</sup> ad solenne et statum sacrificium curru vehi jus esset, satis longe ab oppido ad fanum, morarenturque jumenta, tunc juvenes ii, quos modo nominavi, veste posita,<sup>3</sup> corpora oleo perunxerunt, ad jugum accesserunt. Ita sacerdos advecta in fanum, quum currus esset ductus a filiis, precata<sup>4</sup> a dea dicitur, ut illis praemium<sup>5</sup> daret pro pietate, quod maximum homini dari posset<sup>6</sup> a deo: post,<sup>7</sup> epulatos cum matre adolescentes<sup>2</sup> somno se dedisse; mane inventos esse mortuos. Simili precatione<sup>8</sup> Trophonius et Agamēdes usi dicuntur: qui, quum Apollini Delphis templum exaedificavissent, venerantes deum, petierunt mercedem non parvam quidem operis et laboris sui, nihil certi,<sup>9</sup> sed quod

<sup>1</sup> *Argius*, Argive, of Argos.—<sup>2</sup> Acc. c. inf.—<sup>3</sup> Abl. abs.—<sup>4</sup> Supply *esse*.—<sup>5</sup> *Praemium*, as a reward.—<sup>6</sup> Subjunct. as being in an essential clause.—<sup>7</sup> Supply *it is said*, on which the following acc. c. inf. depends.—<sup>8</sup> Abl. after *usi*.—<sup>9</sup> *Nihil certi*, nothing fixed, definite.

esset<sup>10</sup> optimum homini. Quibus<sup>11</sup> Apollo se<sup>2</sup> id daturum ostendit post ejus diei diem tertium; <sup>12</sup> qui<sup>11</sup> ut illuxit, mortui sunt reperti.

<sup>10</sup> *Quod esset optimum*, whatever might be best. — <sup>11</sup> The relative to effect a closer connection. — <sup>12</sup> On the third day thereafter.

#### XI. DE POSIDONIO.

Pompeius narrare solebat se,<sup>1</sup> quum Rhodum<sup>2</sup> venisset decedens ex Syria, audire voluisse Posidonium; sed, quum audisset eum<sup>1</sup> graviter esse aegrum, quod vehementer ejus artus laborarent, voluisse tamen nobilissimum philosophum visere; quem ut<sup>3</sup> vidisset et salutavisset honorificisque verbis prosecutus esset, molesteque se<sup>1</sup> dixisset ferre, quod eum non posset audire: at ille, *Tu vero, inquit, potes; nec committam, ut dolor corporis efficiat, ut frustra tantus vir ad me venerit.* Itaque narrabat eum<sup>1</sup> graviter et copiose de hoc ipso, nihil esse<sup>1</sup> bonum, nisi quod esset honestum, cubantem disputasse; quumque quasi faces ei doloris admoverentur, saepe dixisse: *Nihil agis dolor: quamvis sis molestus, nunquam te<sup>1</sup> esse confitebor malum.*

<sup>1</sup> Acc. c. inf. — <sup>2</sup> *Rhodium*, to Rhodes; acc. of place *whither*. — <sup>3</sup> *Ut*, when. In the direct form, we should have: *quem ut vidit*, when he saw him.

#### XII. DE LACEDAEMONIIS.

Lysandrum<sup>1</sup> dicere aiunt solitum<sup>2</sup> Lacedaemone<sup>3</sup> esse<sup>1</sup> honestissimum domicilium senectutis. Nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. Quin etiam memoriae proditum est, quum Athenis,<sup>3</sup> ludis,<sup>4</sup> quidam in theatrum grandis natu<sup>5</sup> venisset, in magno consessu locum<sup>1</sup> ei nusquam datum<sup>2</sup> a suis civibus, quum autem ad Lacedaemonios accessisset, qui, legati quum essent, certo in loco consederant, consurrexisse omnes,<sup>1</sup> et senem illum sessum<sup>6</sup> recepissee; quibus quum a cuncto consessu plausus esset multiplex datus, dixisse ex iis quendam<sup>1</sup> Athenienses<sup>1</sup> scire, quae recta essent,<sup>7</sup> sed facere nolle.

<sup>1</sup> Acc. c. inf. — <sup>2</sup> Supply *esse*. — <sup>3</sup> Softened ending of the dat. of place *where*. — <sup>4</sup> *Ludis*, at the games. — <sup>5</sup> *Grandis natu*, great in respect of birth, aged. — <sup>6</sup> *Sessum*, the supine; literally, they received him to sit; that is, gave him a seat, made room for him. — <sup>7</sup> Subjunct., in an indirect question.

#### XIII. DE ROMULI AETATE.

Si Roma condita est secundo anno Olympiadis septimae, in id seculum Romuli cecidit aetas quum jam plena Graecia

poëtarum et musicorum esset. Nam centum et octo annis postquam Lycurgus leges scribere instituit, prima posita est Olympias; quam quidam nominis errore<sup>1</sup> ab eodem Lycurgo constitutam<sup>2</sup> putant; Homerum autem, qui minimum dicunt, Lycurgi aetati triginta annis anteposunt fere. Ex quo intelligi potest, permultis annis ante Homerum<sup>3</sup> fuisse quam Romulum.<sup>4</sup>

<sup>1</sup> *Nominis errore*, by a mistake of the name; that is, misled by the name.—

<sup>2</sup> Supply *esse*; acc. c. inf.—<sup>3</sup> Acc. c. inf.—<sup>4</sup> In the same construction as *Homerum*.

## XIV. DE C. COTTA.

C. Cotta, in ambitione artifex, dicere solebat se<sup>1</sup> operam suam, quoad non contra officium rogaretur,<sup>2</sup> polliceri solere omnibus, impertire<sup>3</sup> iis, apud quos optime poni<sup>4</sup> arbitraretur;<sup>2</sup> ideo se<sup>1</sup> nemini negare, quod saepe accideret<sup>2</sup> causa, ut is, cui<sup>5</sup> pollicitus esset,<sup>2</sup> non uteretur;<sup>6</sup> saepe,<sup>7</sup> ut ipse magis esset vacuus, quam putasset;<sup>2</sup> casu fieri, ut agantur ea, quae non putaris,<sup>2</sup> illa, quae credideris<sup>2</sup> in manibus esse, ut aliqua de causa non agantur; deinde esse extremum,<sup>8</sup> ut irascatur is, cui mendacium dixeris.<sup>2</sup>

<sup>1</sup> Acc. c. inf.—<sup>2</sup> The subjunct. as being a necessary clause.—<sup>3</sup> Before *impertire* we may in English supply *but*.—<sup>4</sup> Supply *eam*; that is, *operam suam*, as the subject of the infinitive *poni*.—<sup>5</sup> Cui (*eam*) pollicitus esset.—<sup>6</sup> (*Ea*) non uteretur.—<sup>7</sup> *Saepe*, that is—quod saepe accideret causa.—<sup>8</sup> *Esse extremum, ut irascatur* is; literally, that the last thing was, that he should be angry—that is, at worst, he could only be angry.

## XV. DE TOLERANDO DOLORE.

Dolori succumbet virtus? Dolori beata sapientis et constantis viri vita cedit? Quam turpe, O di boni! Pueri Spartiatae<sup>1</sup> non ingemiscunt verberum dolore laniati; adolescentium greges Lacedaemone vidimus ipsi, incredibili contentione certantes pugnis,<sup>2</sup> calcibus, unguibus, morsu denique, quum exanimarentur, priusquam victos se faterentur.<sup>3</sup> Quae barbaria India vastior aut agrestior? In ea tamen gente primum ii, qui sapientes habentur, nudi aetatem agunt, et Caucāsi nives hiemalemque vim perferunt sine dolore; quumque ad flammam se applicaverunt, sine gemitu aduruntur; mulieres vero, quum est cujus<sup>4</sup> earum vir mortuus, in certamen iudiciumque veniunt, quam plurimum ille dilexerit<sup>5</sup>—plures enim singulis solent esse nuptae—quae est victrix, ea laeta, prosequentibus suis, una cum viro in rogam imponitur; illae victae, moestae discedunt. Nunquam naturam mos vinceret; est enim ea

<sup>1</sup> *Pueri Spartiatae*, Spartan boys.—<sup>2</sup> *Pugnis*; ablative of *pugnis*.—<sup>3</sup> *Priusquam faterentur*, before they would confess.—<sup>4</sup> *Cujus*, alicujus.—<sup>5</sup> Subjunct. in an indirect question.



semper invicta: sed nos umbris, deliciis, otio, languore, desidia animum infecimus; opinionibus maloque more delinitum mollivimus.<sup>6</sup> Aegyptiorum morem quis ignorat? quorum imbutae mentes pravitatis erroribus quamvis carnificinam prius subierint,<sup>7</sup> quam ibim, aut aspidem, aut felem, aut canem, aut crocodilum violent;<sup>8</sup> quorum etiam si imprudentes<sup>9</sup> quidpiam fecerint, poenam nullam recusent. De hominibus loquor. Quid bestiae? non frigus, non famen, non montivagos atque silvestres cursus lustrationesque patiuntur? non pro suo partu ita propugnant, ut vulnera excipiant, nullos impetus, nullos ictus reformident? Omitto, quae perferant<sup>5</sup> quaeque patiantur<sup>5</sup> ambitiosi, honoris causa, laudis studiosi, gloriae,<sup>10</sup> amore incensi, cupiditatis.<sup>10</sup> Plena vita exemplorum est; sed adhibeat<sup>11</sup> oratio modum.

<sup>6</sup> *Animum delinitum mollivimus* may be translated as *animum delinivimus* et *mollivimus*.—<sup>7</sup> *Subierint*, would undergo.—<sup>8</sup> *Priusquam violent*, sooner than violate.—<sup>9</sup> *Imprudentes*, unaware.—<sup>10</sup> Supply *causa*. The sentence in full would be—*quae patiantur ambitiosi, honoris causa, quae patiantur laudis studiosi, gloriae causa, quae patiantur amore incensi, cupiditatis causa*.—<sup>11</sup> Subjunctive, with the force of an imperative.

#### XVI. DE MORTE CONTEMNENDA ET DE ANIMI MAGNITUDINE.

Non sentiunt viri fortes in acie vulnera; vel sentiunt, sed mori malunt quam tantillum modo de dignitatis gradu demoveri. Fulgentes gladios hostium videbant Decii quum in aciem eorum irruebant; his levabat omnem vulnerum metum nobilitas mortis et gloria. Num tum ingemuisse<sup>1</sup> Epaminondam putas, quum una cum sanguine vitam<sup>1</sup> effluere sentiret? Imperantem enim patriam Lacedaemoniis relinquebat, quam acceperat servientem. Haec sunt solatia, haec fomenta summorum dolorum. Codrus<sup>2</sup> se in medios immisit hostes veste famulari, ne posset agnosci, si esset ornatu regio;<sup>3</sup> quod oraculum erat datum, si rex interfectus esset, victrices Athenas fore.<sup>1</sup> Menoeceus,<sup>4</sup> oraculo edito,<sup>5</sup> largitus est patriae suum sanguinem. Iphigenia<sup>6</sup> Aulide<sup>7</sup> duci se immolandam<sup>8</sup> jubet,<sup>9</sup> ut hostium sanguis eliciatur suo. Epaminondas quum vicisset Lacedaemonios apud Mantinēam, atque ipse gravi vulnere exanimari se<sup>1</sup> videret, ut primum dispexit, quaesivit, salvusne esset<sup>10</sup> clipeus. Quum salvum esse<sup>11</sup> flentes sui respondissent, rogavit, essentne<sup>10</sup> fusi hostes. Quum id quoque, ut cupiebat,

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Codrus*, the last king of Athens.—<sup>3</sup> Abl. of quality.—<sup>4</sup> *Menoeceus* (trisyll.), son of Creon, king of Thebes.—<sup>5</sup> Abl. abs.—<sup>6</sup> *Iphigenia*, daughter of Agamemnon.—<sup>7</sup> *Aulide*, at Aulis, a town of Boeotia, on the Euripus, where the Greek fleet was detained.—<sup>8</sup> *Duci immolandam*, to be led to be sacrificed, to be led to the altar. Diana required Iphigenia as a victim.—<sup>9</sup> *Jubet*; hist. pres.—<sup>10</sup> Indirect question.—<sup>11</sup> Supply *eum*; that is, *clipeum*, as the accusative before *esse salvum*.

audivisset, evelli jussit eam, qua erat transfixus, hastam. Ita multo sanguine profuso<sup>5</sup> in laetitia et victoria est mortuus. Leonidas autem, rex Lacedaemoniorum, se in Thermopylis trecentosque eos, quos eduxerat Sparta,<sup>12</sup> quum esset proposita aut fuga turpis aut gloriosa mors, opposuit hostibus. Lacedaemonius quidam, quum Persa hostis in colloquio dixisset glorians; *Solem prae*<sup>13</sup> *jaculorum multitudine et sagittarum non videbitis. In umbra, inquit, igitur pugnabimus.* Lacaena, quum filium in proelium misisset et interfectum<sup>14</sup> audisset, *Idcirco, inquit, genueram,*<sup>15</sup> *ut esset, qui pro patria mortem non dubitaret*<sup>16</sup> *occumbere.* Lacedaemonius quidam, cujus ne nomen quidem proditum est, mortem tantopere contempsit, ut, quum ad eam duceretur damnatus ab Ephoris,<sup>17</sup> et esset vultu<sup>3</sup> hilari atque laeto, dixissetque ei quidam inimicus: *Contemnisne leges Lycurgi?* responderit: *Ego vero illi maximam gratiam habeo, qui me ea poena multaverit, quam sine mutuatione et sine versura possem*<sup>16</sup> *dissolvere.* O virum Sparta dignum! ut mihi quidem, qui tam magno animo<sup>3</sup> fuerit,<sup>18</sup> innocens damnatus esse videatur. Tales innumerabiles nostra civitas tulit. Sed quid duces et principes nominem,<sup>19</sup> quum legiones<sup>1</sup> scribat Cato saepe alacres in eum locum profectas, unde redituras se non arbitrarentur?<sup>16</sup> Pari animo Lacedaemonii in Thermopylis occiderunt, quibus ille dux Leonidas dixit: *Pergite animo forti, Lacedaemonii; hodie apud inferos fortasse coenabimus.*

<sup>12</sup> Abl. of place whence.—<sup>13</sup> *Prae*, for, on account of.—<sup>14</sup> That is, *eum interfectum esse*; acc. c. inf.—<sup>15</sup> Supply *eum*.—<sup>16</sup> Subjunct. after *qui*, denoting quality.—<sup>17</sup> *Ephōri*, magistrates at Lacedaemon.—<sup>18</sup> Subjunct. after *qui* denoting the reason.—<sup>19</sup> Expressing a present possibility.

## XVII. DE MARIO ET METELLO.

Quum permagna praemia sunt, est causa peccandi. C. Marius quum a spe consulatus longe abesset, et jam septimum annum<sup>1</sup> post praeturam jaceret<sup>2</sup> neque petiturus unquam consulatum videretur, Q. Metellum, cujus legatus erat, summum virum et civem, quum ab eo, imperatore suo, Romam<sup>3</sup> missus esset, apud populum Romanum criminatus est<sup>4</sup> bellum illum<sup>5</sup> ducere;<sup>6</sup> si se consulem fecissent, brevi tempore aut vivum aut mortuum Jugurtham se<sup>5</sup> in potestatem populi Romani redacturum. Itaque factus est ille quidem consul; sed a fide justitiaque discessit, qui optimum et gravissimum civem, cujus legatus et a quo missus esset,<sup>7</sup> in invidiam falso crimine adduxerit.<sup>7</sup>

<sup>1</sup> *Jam septimum annum*, already the seventh year, above six years.—<sup>2</sup> *Jacēre*, to be in obscurity, to be neglected.—<sup>3</sup> Acc. of place *whither*.—<sup>4</sup> Supply *saying*.—<sup>5</sup> Acc. c. inf.—<sup>6</sup> *Ducēre*, to draw out, protract.—<sup>7</sup> Subjunct. denoting the reason.

## XVIII. DE PECUNIA CONTEMNENDA.

Scythes<sup>1</sup> Anacharsis potuit pro nihilo pecuniam ducere; nostrates philosophi non poterunt? Illius epistola fertur his verbis: *Anacharsis Hannoni salutem.*<sup>2</sup> *Mihi amictui*<sup>3</sup> *est Scythicum tegimen; calciamentum solorum callum; cubile terra; pulpamentum fames; lacte,*<sup>4</sup> *caseo, carne vescor. Quare ut ad quietum me licet venias; munera autem ista, quibus es delectatus, vel civibus tuis vel diis immortalibus dona.* Omnes fere philosophi omnium disciplinarum, nisi quos a recta ratione natura vitiosa detorsisset,<sup>5</sup> eodem hoc animo<sup>6</sup> esse potuerunt. Socrates, in pompa quum magna vis auri argenteque ferretur, *Quam multa non desidero*, inquit. Xenocrates, quum legati ab Alexandro quinquaginta ei talenta attulissent, quae<sup>7</sup> erat pecunia temporibus illis, Athenis praesertim, maxima, abduxit legatos ad coenam in Academiam; his apposuit tantum, quod satis esset,<sup>8</sup> nullo apparatu. Quum postridie rogarent eum, cui numerari juberet;<sup>9</sup> *Quid? vos hesterni*, inquit, *coenula non intellexistis me pecunia*<sup>9</sup> *non egere?* Quos quum tristiores<sup>10</sup> vidisset, triginta minas accepit, ne aspernari regis liberalitatem videretur. At vero Diogenes liberius, ut Cynicus, Alexandro roganti, ut diceret, si quid opus<sup>11</sup> esset, *Nunc quidem paululum*, inquit, *a sole.*<sup>12</sup> Offererat videlicet apricanti. Et hic quidem disputare solebat, quanto regem Persarum vita fortunaque<sup>13</sup> superaret:<sup>8</sup> sibi nihil<sup>14</sup> deesse; illi nihil<sup>14</sup> satis unquam fore; se<sup>14</sup> ejus voluptates non desiderare, quibus nunquam satiari ille posset;<sup>15</sup> suas eum<sup>14</sup> consequi nullo modo posse.

<sup>1</sup> *Scythes*, the Scythian. — <sup>2</sup> *Salutem*, supply *dicit*; Anacharsis to Hanno, greeting. — <sup>3</sup> *Dat.* of end for which. — <sup>4</sup> *Lacte*, by, on milk; *abl.* of means. — <sup>5</sup> Subjunct. after a relative implying quality. — <sup>6</sup> *Abl.* of quality. — <sup>7</sup> *Quae erat*. The relative in such a connection may conform to the preceding or following noun. — <sup>8</sup> Subjunct. in an indirect question. — <sup>9</sup> The *gen.* might stand here. — <sup>10</sup> The force of the comparative here is indicated in English by 'rather.' — <sup>11</sup> *Si quid (ei) opus esset*, if he had need of anything. — <sup>12</sup> Supply *absis*, or some such word; stand from between me and the sun. — <sup>13</sup> *Abl.* of limitation. — <sup>14</sup> *Acc. c. inf.* — <sup>15</sup> Subjunct. in an essential clause.

## XIX. DE PERICLE.

Bello illo maximo, quod Athenienses et Lacedaemonii summa inter se contentione gesserunt, Pericles ille, et auctoritate et eloquentia et consilio princeps civitatis suae, quum obscurato sole<sup>1</sup> tenebrae factae essent repente, Atheniensiumque animos summus timor occupavisset, docuisse cives suos dicitur id, quod ipse ab Anaxagora, cujus auditor fuerat, acceperat, certo illud<sup>2</sup> tempore fieri et necessario, quum tota

<sup>1</sup> *Abl. abs.* — <sup>2</sup> *Acc. c. inf.*

se luna sub orbem solis subjecisset: itaque etsi non omni intermenstruo, tamen id<sup>2</sup> fieri non posse, nisi certo intermenstruo tempore. Quod quum disputando rationibusque docuisset, populum liberavit metu; erat enim tunc haec nova et ignota ratio.<sup>3</sup> solem<sup>2</sup> lunae oppositu solere deficere; quod Thalētem<sup>2</sup> Milesium<sup>4</sup> primum vidisse dicunt.

<sup>3</sup> *Ratio*, an explanation, theory.—<sup>4</sup> *Milesius*, of Milētus, in Ionia.

## XX. DE HUMATIONE ET SEPULTURA.

Cyrenaeum<sup>1</sup> Theodorum, philosophum non ignobilem, nonne miramur? cui quum Lysimachus rex crucem minaretur, *Istis, quaesio*, inquit, *ista horribilia minitare purpuratis tuis: Theodori<sup>2</sup> quidem nihil interest, humine<sup>3</sup> an sublimē putrescat.*<sup>4</sup> Cujus hoc dicto admoneor, ut aliquid etiam de humatione et sepultura dicendum<sup>5</sup> existimem. De qua Socrates quidem quid senserit,<sup>4</sup> apparet in eo libro, in quo moritur.<sup>6</sup> Quum enim de immortalitate animorum disputavisset, et jam moriendi tempus urgeret, rogatus a Critone, quemadmodum sepeliri vellet,<sup>4</sup> *Multam vero*, inquit, *operam, amici, frustra consumpsi: Critoni enim nostro non persuasi me<sup>7</sup> hinc avolaturum neque mei quidquam relicturum. Veruntamen, Crito, si me assequi poteris, aut sicubi nactus eris, ut tibi videtur, sepelito. Sed, mihi crede, nemo me vestrum, quum hinc excessero, consequetur, Praeclare id quidem,<sup>8</sup> qui et amico permiserit.<sup>9</sup> et se<sup>7</sup> ostenderit<sup>9</sup> de hoc toto genere nihil laborare.<sup>10</sup> Durior Diogenes, et is idem sentiens,<sup>11</sup> sed ut Cynicus asperius, projici se jussit inhumatum: tum amici,<sup>12</sup> *Volucribusne et feris?* Minime vero, inquit, *sed bacillum propter me, quo abigam,<sup>13</sup> ponitote. Qui<sup>14</sup> poteris?* illi:<sup>12</sup> *non enim senties. Quid igitur mihi ferarum laniatus oberit,<sup>15</sup> nihil sentienti?*<sup>16</sup> Praeclare Anaxagoras; qui quum Lampsaco<sup>17</sup> moreretur, quaerentibus amicis, velletne<sup>4</sup> Clazomenas<sup>18</sup> in patriam, si quid accidisset,<sup>19</sup> auferri: *Nihil necesse est;* inquit, *undique enim ad inferos tandundem viae est.**

<sup>1</sup> *Cyrenaeus*, of Cyrēne.—<sup>2</sup> Gen. of person concerned, after *interest*.—<sup>3</sup> *Humi*, on the ground.—<sup>4</sup> Subjunct. in an indirect question.—<sup>5</sup> *Dicendum*; that is, *mihi dicendum esse*, that I must say.—<sup>6</sup> *In quo moritur*, in which he dies; that is, in which his death is described—namely, the *Phaedo* of Plato.—<sup>7</sup> Acc. c. inf.—<sup>8</sup> Supply *dixit Socrates*.—<sup>9</sup> Subjunct. denoting the ground of the foregoing.—<sup>10</sup> *Nihil laborare*, to be not at all concerned.—<sup>11</sup> *Et is idem sentiens*, he also having the same sentiments.—<sup>12</sup> Supply *dixerunt*.—<sup>13</sup> *Quo abigam*, to drive them away with; *quo*, equivalent to *ut eo*.—<sup>14</sup> *Qui*, how.—<sup>15</sup> inquit Diogenes.—<sup>16</sup> *Nihil sentienti*, when I feel nothing.—<sup>17</sup> *Lampsacus*, in Mysia.—<sup>18</sup> *Clazomēnae*, on the coast of Ionia.—<sup>19</sup> *Si quid accidisset*, if anything should have happened; a euphemism for—if he should die.



## XXI. DE THEMISTOCLE.

Apud Graecos fertur incredibili quadam magnitudine consilii atque ingenii Atheniensis ille fuisse Themistocles; ad quem quidam doctus homo atque in primis eruditus accessisse dicitur, eique artem memoriae, quae tum primum proferebatur, pollicitus esse se<sup>1</sup> traditurum: quum ille quaesisset, quidnam illa ars efficere posset,<sup>2</sup> dixisse<sup>1</sup> illum doctorem,<sup>3</sup> ut omnia meminisset; et ei Themistoclem<sup>1</sup> respondisse, gratius sibi illum<sup>1</sup> esse facturum, si se oblivisci, quae vellet, quam si meminisse docuisset. Themistocles post victoriam ejus belli, quod cum Persis fuit, dixit in concione se<sup>1</sup> habere consilium reipublicae salutare, sed id<sup>1</sup> sciri opus non esse; postulavit, ut aliquem populus daret, quicum communicaret.<sup>4</sup> Datus est Aristides. Huic ille<sup>5</sup> classem<sup>1</sup> Lacedaemoniorum, quae subducta esset ad Gythëum, clam incendi posse; quo facto frangi Lacedaemoniorum opes<sup>1</sup> necesse esse. Quod Aristides quum audisset, in concionem magna exspectatione venit, dixitque perutile esse<sup>1</sup> consilium, quod Themistocles afferret, sed minime honestum. Itaque Athenienses, quod honestum non esset,<sup>6</sup> id ne utile quidem putaverunt; totamque eam rem, quam ne audierant quidem, auctore Aristide<sup>7</sup> repudiaverunt.

<sup>1</sup> Acc. c. inf.—<sup>2</sup> An indirect question.—<sup>3</sup> Supply *it is said*, on which *illum doctorem dixisse* depends.—<sup>4</sup> Subjunct. of purpose.—<sup>5</sup> Supply *dixit*.—<sup>6</sup> Subjunct. of reason.—<sup>7</sup> *Auctore Aristide*, on the advice of Aristides; abl. abs.

## XXII. DE PHILOSOPHIS.

Omnes, qui in rerum contemplatione studia ponebant, *sapientes* et habebantur et nominabantur; idque eorum nomen usque ad Pythagorae manavit aetatem; quem<sup>1</sup> Phliuntem<sup>2</sup> ferunt venisse, cumque Leonte, principe Phliasiarum, docte et copiose disseruisse quaedam. Cujus ingenium et eloquentiam quum admiratus esset Leon, quaesivisse<sup>3</sup> ex eo, qua maxime arte confideret:<sup>4</sup> at illum<sup>5</sup> artem quidem se<sup>1</sup> scire nullam, sed esse *philosophum*: admiratum Leontem<sup>1</sup> novitatem nominis, quaesivisse, quinam essent<sup>4</sup> philosophi, et quid inter eos et reliquos interesset;<sup>4</sup> Pythagoram<sup>6</sup> autem respondisse: similem sibi videri vitam hominum et mercatum eum, qui haberetur<sup>7</sup> maximo ludorum apparatu, totius Graeciae celebritate: nam ut illic alii corporibus exercitatis gloriam et nobilitatem

<sup>1</sup> Acc. c. inf.—<sup>2</sup> *Phlius*, a town of Achaia, the inhabitants of which were called *Phliisii*.—<sup>3</sup> The subject of *quaesivisse* is *eum* or *Leontem*.—<sup>4</sup> Subjunct. in an indirect question.—<sup>5</sup> Supply *respondisse*.—<sup>6</sup> The whole of this passage is given in the *oratio obliqua*.—<sup>7</sup> Subjunct. in an essential clause.



coronae peterent;<sup>7</sup> alii emendi aut vendendi quaestu et lucro ducerentur;<sup>7</sup> esset<sup>7</sup> autem quoddam genus eorum, idque vel maxime ingenuum, qui nec plausum nec lucrum quaerent,<sup>7</sup> sed visendi causa venirent<sup>7</sup> studioseque perspicerent.<sup>7</sup> quid ageretur<sup>4</sup> et quomodo: item nos, quasi in mercatus quandam celebritatem ex urbe aliqua, sic in hanc vitam ex alia vita et natura profectos, alios gloriae servire, alios pecuniae; raros esse quosdam, qui, ceteris omnibus pro nihilo habitis, rerum naturam studiose intuerentur;<sup>7</sup> hos se appellare *sapientiae studiosos*, id est enim *philosophos*;<sup>8</sup> et ut illic liberalissimum esset<sup>7</sup> spectare, nihil sibi acquirentem, sic in vita longe omnibus studiis contemplationem rerum cognitionemque praestare. Nec vero Pythagoras nominis solum inventor, sed rerum etiam ipsarum amplificator fuit; qui quum post hunc Phliasium sermonem in Italiam venisset, exornavit eam Graeciam, quae Magna dicta est, et privatim et publice, praestantissimis et institutis et artibus. Sed ab antiqua philosophia usque ad Socratem, qui Archelaum, Anaxagorae discipulum, audierat, numeri motusque tractabantur; et unde omnia orerentur,<sup>4</sup> quoque reciderent;<sup>4</sup> studioseque ab his siderum magnitudines, intervalla, cursus anquirebantur et cuncta coelestia. Socrates autem primus philosophiam devocavit e coelo, et in urbibus collocavit, et in domus etiam introduxit, et coëgit de vita et moribus rebusque bonis et malis quaerere.

<sup>8</sup> *Sapientiae studiosus* is a translation of the Greek word φιλόσοφος, *philosophus*.

### XXIII. DE CYRO MINORE.

Quum Lysander venisset ad Cyrum Minorem Sardes,<sup>1</sup> eique dona a sociis attulisset, et ceteris in rebus comis erga Lysandrum atque humanus fuit, et ei quendam conseptum agrum, diligenter consitum, ostendit. Quum autem admiraretur Lysander et proceritates arborum et directos ordines et suavitatem odorem, qui afflarentur e floribus, tum dixit mirari se non modo diligentiam sed etiam sollertiam ejus, a quo essent<sup>2</sup> illa dimensa atque descripta. Et ei Cyrus respondit: *Atqui ego omnia ista sum dimensus; mei sunt ordines, mea descriptio; multae etiam istarum arborum mea manu sunt satae.* Tum Lysander, intuens ejus purpuram et nitorem corporis ornatumque Persicum multo auro<sup>3</sup> multisque gemmis, dixit: *Recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna conjuncta est.*

<sup>1</sup> *Sardes*, *Sardium* (also *Sardis*, *Sardis*), the chief city of Lydia. — <sup>2</sup> Subjunct. in an essential clause. — <sup>3</sup> Abl. of quality.

## XXIV. DE TITO MANLIO TORQUATO.

L. Manlio, quum dictator fuisset, M. Pomponius, tribunus plebi,<sup>1</sup> diem dixit,<sup>2</sup> quod is paucos sibi dies ad dictaturam gerendam addidisset;<sup>3</sup> criminabatur etiam quod Titum filium, qui postea est Torquatus appellatus, ab hominibus relegasset et ruri<sup>4</sup> habitare jussisset. Quod quum audivisset adolescens filius, negotium exhiberi patri, accurrisse Romam et cum prima luce Pomponii domum venisse dicitur. Cui quum esset nuntiatum, quod illum iratum allaturum ad se aliquid contra patrem arbitraretur,<sup>5</sup> surrexit e lectulo remotisque arbitris ad se adolescentem jussit venire. At ille, ut ingressus est, confestim gladium destrinxit juravitque se illum statim interfecturum, nisi jusjurandum sibi dedisset se patrem missum esse facturum.<sup>6</sup> Jura-vit hoc coactus terrore Pomponius; rem ad populum detulit: docuit, cur sibi causa desistere necesse esset; Manlium missum fecit. Tantum temporibus illis jusjurandum valebat. Atque hic T. Manlius est, qui ad Anienem<sup>7</sup> Galli, quem ab eo provocatus occiderat, torque detracto cognomen invenit;<sup>8</sup> cujus tertio consulatu Latini ad Vesperim<sup>9</sup> fusi et fugati;<sup>9</sup> magnus vir in primis et qui perindulgens in patrem, idem acerbe severus in filium.

<sup>1</sup> *Plebi*; a contracted form of the gen. *plebei*.—<sup>2</sup> *Diem dicere*, to appoint a day—namely, for trial.—<sup>3</sup> The subjunct. because the writer does not assume responsibility for the statement.—<sup>4</sup> *Ruri*, in the country.—<sup>5</sup> *Missum facere*, to let go.—<sup>6</sup> *Anien*, *Aniēnis* (also *Anio*, *Aniōnis*), a river which falls into the Tiber.—<sup>7</sup> *Invenit cognomen detracto torque Galli*, derived his surname from having drawn off the collar of a Gaul, &c. He was called *Torquatus* (torques).—<sup>8</sup> *Vesēris*, a river of Campania.—<sup>9</sup> Supply *sunt*.

## XXV. DE REGULO.

M. Atilius Regulus quum consul iterum in Africa ex insidiis captus esset, duce Xanthippo Lacedaemonio, imperatore autem patre Hannibalis, Hamilcare, juratus missus est ad senatum, ut,<sup>1</sup> nisi redditi essent Poenis captivi nobiles quidam, rediret ipse Carthaginem. Is quum Romam venisset, utilitatis speciem videbat, sed eam, ut res declarat, falsam judicavit: quae erat talis: manere in patria; esse domi suae cum uxore, cum liberis; quam calamitatem acceperisset in bello, communem fortunae bellicae judicantem, tenere consularis dignitatis gradum. Quis haec neget esse utilia? quem censes?<sup>2</sup> Magnitudo animi et Fortitudo negat. Num locupletiores quaeris auctores?<sup>3</sup> Harum enim virtutum proprium est nihil extimescere; omnia humana despiciere; nihil, quod homini accidere possit,<sup>4</sup>

<sup>1</sup> Join *juratus, ut*, bound by an oath to, &c.—<sup>2</sup> Supply *negaturum esse*.—<sup>3</sup> *Auctor*, an authority.—<sup>4</sup> The subjunctive after a relative implying quality.

intolerandum putare. Itaque quid fecit? In senatum venit; mandata exposuit; sententiam ne<sup>5</sup> diceret, recusavit;<sup>6</sup> quamdiu jurejurando hostium teneretur,<sup>7</sup> non esse se senatorem. Atque illud etiam ('O stultum hominem,' dixerit<sup>8</sup> quispiam, 'et repugnantem utilitati suae!') reddi captivos negavit esse utile; illos enim adolescentes esse et bonos duces; se jam confectum senectute. Cujus quum valuisset auctoritas, captivi retenti sunt. Ipse Carthaginem rediit, neque eum caritas patriae retinuit nec suorum. Neque vero tum ignorabat se ad crudelissimum hostem et ad exquisita supplicia proficisci; sed jusjurandum conservandum putabat.

<sup>5</sup> *Sententiam ne diceret, recusavit*, he refused to give his opinion.—<sup>6</sup> Supply *saying*.—<sup>7</sup> The subjunct. in a necessary clause.—<sup>8</sup> The potential subjunct. with an indefinite subject.

## XXVI. DE ARĀTO.

Aratus Sicyonius<sup>1</sup> jure laudatur, qui, quum ejus civitas quinquaginta annos a tyrannis teneretur, profectus Argis<sup>2</sup> Sicyōnem clandestino introitu urbem<sup>3</sup> est potitus, quumque tyrannum Nicoclem improvise oppressisset, sexcentos exsules, qui fuerant ejus civitatis locupletissimi, restituit remque publicam adventu suo liberavit. Sed quum magnam animadverteret in bonis et possessionibus difficultatem, quod et eos, quos ipse restituerat, quorum bona alii possederant, egere iniquissimum arbitrabatur et quinquaginta annorum possessiones moveri non nimis aequum putabat, propterea quod tam longo spatio multa hereditatibus, multa emptionibus, multa dotibus tenebantur sine injuria: judicavit neque illis adimi, neque his non satis fieri, quorum illa fuerant, oportere.<sup>4</sup> Quum igitur statuisset opus esse ad eam rem constituendam pecunia, Alexandriam se proficisci velle dixit, remque integram ad reditum suum jussit esse. Isque celeriter ad Ptolemaeum, suum hospitem, venit; qui tum regnabat alter post Alexandriam conditam. Cui quum exposuisset patriam se liberare velle causamque docuisset, a rege opulento vir summus facile impetravit, ut grandi pecunia adjuvaretur. Quam quum Sicyonem attulisset, adhibuit sibi in consilium quindecim principes, cum quibus causas cognovit<sup>5</sup> et eorum, qui aliena tenebant, et eorum, qui sua amiserant; perfecitque aestiman-

<sup>1</sup> *Sicyonius*, of Sicyon, a town of Achaia.—<sup>2</sup> *Argi*, *Argorum* (also *Argos*, sing. neut.), the chief city of Argolis, in Peloponnesus.—<sup>3</sup> The accusative after *potiri*; *utor*, *abutor*, &c., in the early poets and in some prose writers are followed by the acc., as if they were real transitive verbs.—<sup>4</sup> He thought that the possessions ought not to be taken from the latter, and at the same time, that a compensation ought to be given to the former, to whom the possessions had belonged.—<sup>5</sup> *Causam cognoscere*, to hear a cause.

dis possessionibus, ut persuaderet aliis, ut pecuniam accipere mallent, possessionibus cederent;<sup>6</sup> aliis, ut commodius putarent numerari sibi, quod tanti esset,<sup>7</sup> quam suum recuperare. Ita perfectum est, ut omnes, concordia constituta, sine querela discederent. O virum magnum dignumque, qui<sup>8</sup> in nostra re publica natus esset! Sic par est agere cum civibus, non, ut his jam vidimus, hastam<sup>9</sup> in foro ponere et bona civium voci subjicere praeconis. At ille Graecus (id quod fuit sapientis et praestantis viri) omnibus consulendum putavit; eaque est summa ratio et sapientia boni civis, commoda civium non divellere atque omnes aequitate eadem continere.

<sup>6</sup> *Ut mallent—cederent*; co-ordinate clauses, with the conjunction omitted.—

<sup>7</sup> *Quod tanti esset*, what should be of, worth as much; that is, a sum of equal value—namely, as their possessions.—<sup>8</sup> Followed by the subjunct., as limiting *dignum*.—<sup>9</sup> A spear was set up at auctions. The allusion here is to Sulla and Caesar.

#### XXVII. DE DOLO MALO.

Si vituperandi sunt, qui reticuerunt, quid de iis existimandum, qui orationis vanitatem adhibuerunt? C. Canius, èques Romanus, nec infacetus et satis litteratus, quum se Syracusas otiandi, ut ipse dicere solebat, non negotiandi causa contulisset, dictitabat se hortulos aliquos emere velle, quo invitare amicos et ubi se oblectare sine interpellatoribus posset.<sup>1</sup> Quod quum percrebuisset, Pythius ei quidam, qui argentariam faceret<sup>2</sup> Syracusis, venales quidem se hortos non habere, sed licere uti Canio, si vellet, ut suis;<sup>3</sup> et simul ad coenam hominem in hortos invitavit in posterum diem. Quum ille promisisset, tum Pythius, qui esset,<sup>4</sup> ut argentarius, apud omnes ordines gratosus, piscatores ad se convocavit et ab iis petivit, ut ante suos hortulos postridie piscarentur, dixitque, quid eos facere vellet. Ad coenam temporis<sup>5</sup> venit Canius; opipare a Pythio apparatus convivium;<sup>6</sup> cymbarum ante oculos multitudo;<sup>6</sup> pro se quisque, quod ceperat, afferebat; ante pedes Pythii pisces abjiciebantur. Tum Canius, *Quaeso*, inquit, *quid est hoc, Pythi? tantumne piscium?*<sup>7</sup> *tantumne cymbarum?* Et ille, *Quid mirum?* inquit. *Hoc loco est, Syracusis quidquid est piscium;*<sup>8</sup> *hic*<sup>9</sup> *aquatio*; *hac villa isti*<sup>10</sup> *carere non possunt*. Incensus Canius cupiditate contendit a Pythio, ut

<sup>1</sup> Subjunct. of purpose.—<sup>2</sup> This is not to be attributed to the writer; hence the subjunctive *faceret*.—<sup>3</sup> Supply *said*, and translate—that he had indeed no gardens for sale, but that Canius might use his, if he chose, as his own.—<sup>4</sup> This clause assigns the reason of his having been able to do as he did: Pythius, who was a man of influence, &c.; that is, Pythius, *since* he was a man, &c.—<sup>5</sup> *Tempori*, old form for *tempore*, in good time.—<sup>6</sup> Supply *erat*.—<sup>7</sup> Supply *est hic*.—<sup>8</sup> Literally, whatever of fishes is at Syracuse, is at this place.—<sup>9</sup> *Hic*, here; supply *est*.—<sup>10</sup> *Isti*, piscatores.



venderet. Gravate ille primo.<sup>11</sup> Quid multa?<sup>12</sup> Impetrat. Emit<sup>13</sup> homo cupidus et locuples tanti, quanti Pythius voluit, et emit instructos.<sup>14</sup> Nomina facit,<sup>15</sup> negotium conficit. Invitat Canius postridie familiares suos; venit ipse mature; scalum nullum videt. Quaerit ex proximo vicino, num feriae quaedam piscatorum essent, quod eos nullus videret?<sup>16</sup> *Nullae, quod sciam,*<sup>17</sup> inquit: *sed hic piscari nulli solent.* Itaque heri mirabar, quid accidisset. Stomachari<sup>18</sup> Canius; sed quid faceret? nondum enim Aquillius, collega et familiaris meus, protulerat de dolo malo formulas: in quibus ipsis, quum ex eo quaereretur, esset dolus malus? respondebat: quum esset aliud simulatum, alium actum. Hoc quidem sane luculente, ut ab homine perito definiendi. Ergo et Pythius et omnes aliud agentes, aliud simulantes perfidi, improbi, malitiosi. Nullum igitur factum eorum potest utile esse, quum sit tot vitiis inquinatum.

<sup>11</sup> Supply *consensit*, or some such word; he (that is, Pythius) at first agreed, yielded to the request with great reluctance.—<sup>12</sup> Why much? supply *dicam*: what is the use of many words?—<sup>13</sup> Supply *hortos*.—<sup>14</sup> *Instructos*—namely, *supellectile*; that is, furnished.—<sup>15</sup> *Nomina facere*, is said of the creditor; *to put to one's account*.—<sup>16</sup> Subjunct. as assigning another's reason.—<sup>17</sup> *Quod sciam*, as far as I know.—<sup>18</sup> The descriptive inf.; used instead of the imperfect indicative.

## XXVIII. DE SOCRATE.

Socrates quum omnium sapientissimus esset sanctissimeque vixisset, ita in iudicio capitis pro se ipse dixit, ut non supplex aut reus, sed magister aut dominus videretur esse iudicum. Quin etiam, quum ei scriptam orationem dissertissimus orator Lysias attulisset, quam, si ei videretur, edisceret,<sup>1</sup> ut ea pro se in iudicio uteretur, non invitus legit et commode scriptam esse dixit; sed, inquit, ut, si mihi calceos Sicyonios attulisses, non uterer, quamvis essent habiles et apti ad pedem, quia non essent<sup>2</sup> viriles; sic illam<sup>3</sup> orationem disertam sibi et oratoriam videri, fortem et virilem non videri.<sup>4</sup> Ergo damnatus est: neque solum primis sententiis, quibus tantum statuebant iudices, damnarent an absolverent; sed etiam illis, quas iterum legibus ferre debebant. Erat enim Athenis, reo damnato, si fraus capitalis non esset, quasi poenae aestimatio: et sententia quum iudicibus daretur, interrogabatur reus, quam quasi aestimationem commoverisset se maxime confiteretur: quod quum interrogatus Socrates esset, respondit sese meruisse, ut amplissimis honoribus et praemiis decoraretur, et ut ei victus quotidianus in Prytanēo<sup>5</sup> publice praeberetur; qui honos

<sup>1</sup> Subjunct. of purpose.—<sup>2</sup> Subjunct. in an essential clause.—<sup>3</sup> Observe the transition from direct to indirect speech.—<sup>4</sup> *Sic-videri-videri*; co-ordinate clauses, with the omission of the conjunction.—<sup>5</sup> *Prytaneum*, the building where the Prytānes (magistrates in Greece) met and dined together. Here the Prytaneum of Athens is referred to.



apud Graecos maximus habebatur. Cujus responso sic iudices exarserunt, ut capitis hominem innocentissimum condemnarent.

## XXIX. DE SIMONIDE.

Quum coenaret Cranōne in Thessalia Simonides apud Scopam, fortunatum hominem et nobilem, cecinissetque id carmen, quod in eum scripsisset,<sup>1</sup> in quo multa ornandi causa, poëtarum more, in Castōrem scripta et Pollucem fuissent,<sup>1</sup> nimis ille sordide Simonidi dixit se dimidium ejus ei, quod pactus esset,<sup>1</sup> pro illo carmine daturum; reliquum a suis Tyndaridis,<sup>2</sup> quos aequè laudasset, peteret,<sup>3</sup> si ei videretur. Paulo post esse ferunt nuntiatum Simonidi, ut prodiret: juvenes stare ad januam duos quosdam, qui eum magnopere evocarent; surrexisse illum, prodisse, vidisse neminem. Hoc interim spatio conclave illud, ubi epularetur Scopas, concidisse; ea ruina ipsum oppressum cum suis interisse. Quos quum humare vellent sui,<sup>4</sup> neque possent obtritos internoscere ullo modo, Simonides dicitur ex eo, quod meminisset, quo eorum loco quisque cubuisset, demonstrator uniuscujusque sepe liendi fuisse.<sup>5</sup> Hac tum re admonitus invenisse fertur, ordinem esse maxime, qui memoriae lumen afferret.<sup>6</sup> Itaque iis, qui hanc partem ingenii exercebant, locos esse capiendos, et ea, quae memoria tenere vellent, effigenda animo atque in his locis collocanda: sic fore, ut ordinem rerum locorum ordo conservaret, res autem ipsas rerum effigies notaret, atque ut locis pro cera, simulacris pro litteris uteremur.<sup>7</sup>

<sup>1</sup> The subjunct. in a necessary clause. — <sup>2</sup> The sons of Tyndareus — namely, Castor and Pollux. — <sup>3</sup> *Peteret*; the subjunctive stands in the oratio obliqua for the imperative in direct speech. — <sup>4</sup> *Sui*, their friends. — <sup>5</sup> To have pointed out each one for burial. — <sup>6</sup> Simonides invented an art of memory. This story is related to show how he came upon the idea. — <sup>7</sup> Certain places (that is, divisions, heads, classes,) therefore must be chosen, and in these places the images of things deposited; so that the *loci* correspond to the wax-tablets, used for writing on, and the *effigies* to the letters.

## XXX. DE CAUPONE QUODAM.

In itinere quidam proficiscentem ad mercatum quandam et secum aliquantum nummorum ferentem est comitatus; cum hoc, ut fere fit,<sup>1</sup> in via sermonem contulit; ex quo factum est, ut illud iter familiarius facere vellent. Quare, quum in eandem tabernam divertissent, simul coenare et in eodem loco somnum capere voluerunt. Caupo autem (nam ita dicitur post inventum, quum in alio maleficio deprehensus esset)

<sup>1</sup> *Et fere fit*, as commonly happens.

quum illum alterum, videlicet qui nummos haberet, animadvertisset noctu, postquam illos artius, ut fit, jam ex lassitudine dormire sensit, accessit et alterius eorum, qui sine nummis erat, gladium, propter appositum, e vagina eduxit et illum alterum occidit, nummos abstulit, gladium cruentatum in vaginam recondidit, ipse sese in lectum suum recepit. Ille autem, cujus gladio occisio erat facta, multo ante lucem surrexit, comitem illum suum inclamavit semel et saepius, illum somno impeditum non respondere existimavit,<sup>2</sup> ipse gladium et cetera, quae secum attulerat, sustulit, solus profectus est. Caupo non multo post conclamavit hominem esse occisum, et cum quibusdam diversoribus illum, qui ante exierat, consequitur, in itinere hominem comprehendit, gladium ejus e vagina educit, reperit cruentum. Homo in urbem ab illis deducitur ac reus fit.

<sup>2</sup> Thought that he did not answer, being hindered by sleep; that is, thought that sleep was the reason why he made no answer.

## XXXI. DE SOMNIO QUODAM.

Quum duo quidam Arcādes familiares iter una facerent et Megāram venissent, traditum est, alterum ad cauponem devertisse, ad hospitem alterum. Qui ut<sup>1</sup> coenati quiescerent, concubia nocte visum esse in somnis ei, qui erat in hospitio, illum alterum orare, ut subveniret, quod sibi a caupone interitus pararetur, eum primo perterritum somnio surrexisse; dein quum se collegisset, idque visum pro nihilo habendum esse duxisset, recubuisse; tum ei dormienti eundem illum visum esse rogare, ut, quoniam sibi vivo non subvenisset, mortem suam ne<sup>2</sup> inultam esse pateretur: se interfectum in plastrum a caupone esse conjectum, et supra stercus injectum; petere, ut mane ad portam adesset, priusquam plastrum ex oppido exiret.<sup>3</sup> Hoc vero eum somnio commotum mane bubulco praesto ad portam fuisse; quaesisse ex eo, quid esset in plaastro; illum perterritum fugisse: mortuum erutum esse; cauponem, re patefacta, poenas dedisse.

<sup>1</sup> *Ut*, when. The subjunctive because of the oratio obliqua.—<sup>2</sup> *Ut-ne*, that-not; for which *ne* alone is more common.—<sup>3</sup> Mere priority is denoted here, but the subjunct. is used, as is sometimes the case in narration.

## XXXII. DE DIONYSIO.

Duodequadraginta annos tyrannus Syracusanorum fuit Dionysius, quum quinque et viginti natus annos dominatum occupavisset. Qua pulchritudine urbem, quibus autem opibus praeditam servitute oppressam tenuit civitatem! Atqui de hoc

homine a bonis auctoribus sic scriptum accepimus, summam fuisse ejus in victu temperantiam; in rebusque gerendis virum acrem et industrium; eundem<sup>1</sup> tamen maleficum natura et injustum, ex quo omnibus bene veritatem intuentibus videri necesse est miserrimum: ea enim ipsa, quae concupierat, ne tum quidem, quum omnia se posse censebat, conseqnebatur. Qui quum esset bonis parentibus atque honesto loco<sup>2</sup> natus (etsi id quidem aliis modo tradidit), abundaretque et aequalium familiaritatibus et consuetudine propinquorum, credebatur eorum nemini; sed his, quos ex familiis locupletium servos delegerat, quibus nomen servitutis ipse detraxerat, et quibusdam convenis et feris barbaris corporis custodiam committebat. Ita propter injustam dominatus cupiditatem in carcerem quodammodo ipse se incluserat. Quin etiam ne tonsori collum committeret, tondere filias suas docuit. Ita sordido ancillarique officio regiae virgines, ut tonstriculae, tondebant barbam et capillum patris; et tamen his ipsis, quum jam essent adultae, ferrum removet; instituitque, ut candentibus juglandium putaminibus barbam sibi et capillum adurerent. Quum fossam latam cubiculari lecto circumdeditisset, ejusque fossae transitum ponticulo ligneo conjunxisset, eum ipsum, quum forem cubiculi clauserat, detorquebat; idemque, quum in communibus suggestis consistere non auderet, concionari ex turri alta solebat. Atque is quum pila ludere vellet (studiose enim id facitabat) tunicamque poneret, adolescentulo, quem amabat, tradidisse gladium dicitur. Hic<sup>3</sup> quum quidam familiaris jocans dixisset, *Huic quidem certe vitam tuam committis*, arrisissetque adolescens, utrumque jussit interfici; alterum, quia viam demonstrasset interimendi sui; alterum, quia dictum id risu approbavisset; atque eo facto sic doluit, nihil ut tulerit gravius in vita: quem enim vehementer amarat, occiderat. Sic distrahuntur in contrarias partes impotentium cupiditates: quum huic<sup>4</sup> obsecutus sis, illi est repugnandum. Quamquam<sup>5</sup> hic quidem tyrannus ipse indicavit, quam esset beatus. Nam quum quidam ex ejus assentatoribus, Damocles, commemoraret in sermone copias ejus, opes, majestatem dominatus, rerum abundantiam, magnificentiam aedium regiarum, negaretque unquam beatiorum quemquam fuisse: *Visne igitur*, inquit, *O Damocle, quoniam te haec vita delectat, ipse eandem degustare et fortunam experiri meam?* quum se ille cupere dixisset, collocari jussit hominem in aureo lecto, strato pulcherrimo, textili stragulo magnificis operibus picto; abacosque complures ornavit argento auroque caelato; tum ad mensam eximia forma pueros delec-

<sup>1</sup> *Eundem tamen*; translate, but likewise, but at the same time.—<sup>2</sup> Abl. of origin.—<sup>3</sup> *Hic*, hereupon, on this.—<sup>4</sup> *Huic-illi*, the one, the other; supply *cupiditati*.—<sup>5</sup> *Quamquam*, and yet, however.

tos jussit consistere, eosque nutum illius intuentes diligenter ministrare: aderant unguenta, coronae; incendebantur odores; mensae conquistissimis epulis exstruebantur; fortunatus sibi Damocles videbatur. In hoc medio apparatu fulgentem gladium e lacunari seta equina aptum<sup>6</sup> demitti jussit, ut impenderet illius beati cervicibus. Itaque nec pulchros illos ministratores aspiciebat, nec plenum artis argentum; nec manum porrigebat in mensam; jam ipsae defluebant coronae; denique exoravit tyrannum, ut abire liceret, quod jam beatus nollet esse. Satisne videtur declarasse Dionysius, nihil esse ei beatum, cui semper aliquis terror impendeat? Atqui ei ne integrum quidem erat,<sup>7</sup> ut ad justitiam remigraret, civibus libertatem et jura redderet: his enim se adolescens improvida aetate irretierat erratis, ut salvus esse non posset, si sanus esse coepisset. Quantopere vero amicitias desideraret, quarum infidelitatem extimescebat, declaravit in Pythagoreis duobis illis:<sup>8</sup> quorum quum alterum vadem mortis accepisset, alter, ut vadem suum liberaret, praesto fuisset ad horam morti destinatam: *Utinam ego, inquit, tertius vobis amicus ascriberer!* Quam huic erat miserum, carere consuetudine amicorum, societate victus, sermone omnino familiari, homini<sup>9</sup> praesertim docto et a puero artibus ingenuis erudito, musicorum vero perstudioso, poëtae etiam tragico! Omni cultu et victu humano carebat; vivebat cum fugitivis, cum facinorosis, cum barbaris; neminem, qui aut libertate dignus esset, aut vellet omnino liber esse, sibi amicum arbitrabatur. Non ego jam cum hujus vita, qua tetrius, miserius, detestabilius excogitare nihil possum, Platonis aut Archytæ vitam comparabo, doctorum hominum et plane sapientium; ex eadem urbe humilem homunculum a pulvere et radio<sup>10</sup> excitabo, qui multis annis post fuit, Archimēdem; cujus<sup>11</sup> ego quaestor ignoratum ab Syracusanis, quum esse omnino negarent, septum undique et vestitum vepribus et dumetis indagavi sepulchrum; tenebam enim quosdam senariolos, quos in ejus monumento esse inscriptos acceperam, qui declarabant in summo sepulchro sphaeram esse positam cum cylindro. Ego autem, quum omnia collustrarem oculis (est enim ad portas Achradas magna frequentia sepulchrorum), animum adverti<sup>12</sup> columellam non multum e dumis eminentem, in qua inerat sphaerae figura et cylindri; atque ego statim

<sup>6</sup> *Aptus ex aliqua re*, fastened to anything. That by which it is fastened (here *seta equina*) is put in the ablative. — <sup>7</sup> It was not even in his power. — <sup>8</sup> Damon and Phintias, two disciples of Pythagoras. — <sup>9</sup> Apposition to *huic*. — <sup>10</sup> *Radius* is the instrument with which the mathematician described his figures on a table covered with dust (*pulvere*). — <sup>11</sup> Here follows a digression, in which Cicero describes how he had, when quaestor, discovered the tomb of Archimedes. The construction is: *cujus sepulchrum, ignoratum ab Syr., quum id (sepulchrum) esse omnino negarent, indagavi septum undique, &c.* — <sup>12</sup> *Animum adverti*, animadverti.



Syracusanis (erant autem principes mecum) dixi me illud ipsum arbitrari esse, quod quaererem. Immissi cum falcibus multi purgarunt et aperuerunt locum. Quo quum patefactus esset aditus, ad adversam basim accessimus; apparebat epigramma, exesis posterioribus partibus versiculorum, dimidiatum fere. Ita nobilissima Graeciae civitas, quondam vero etiam doctissima, sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpināte<sup>13</sup> didicisset. Sed redeat, unde erravit, oratio. Quis est omnium, qui modo cum Musis, id est, cum humanitate et cum doctrina habeat<sup>14</sup> aliquod commercium, qui se non hunc mathematicum malit, quam illum tyrannum? Si vitae modum actionemque quaerimus, alterius mens rationibus agitandis exquirendisque alebatur, cum oblectatione sollertiae, qui est unus suavissimus pastus animorum; alterius in caede et injuriis cum et diurno et nocturno metu.—Dionysius, homo acutus, quum ad Peloponnesum classem appulisset, et in fanum venisset Jovis Olympii, aureum ei detraxit amiculum grandi pondere, quo Jovem ornat ex manubiis Carthaginiensium tyrannus Gelo. Atque in eo etiam cavillatus est, aestate grave esse aureum amiculum, hieme frigidum; eique laneum pallium iniecit, quum id esse ad<sup>15</sup> omne anni tempus diceret. Idemque Aesculapii Epidaurii<sup>16</sup> barbam auream demi jussit, neque enim convenire dixit barbatum esse filium, quum in omnibus fanis pater<sup>17</sup> imberbis esset. Jam mensas argenteas de omnibus delubris jussit auferri. In quibus quod more veteris Graeciae inscriptum esset, *Bonorum Deorum*, uti se eorum bonitate velle dicebat. Idem victoriolas aureas et pateras coronasque, quae simulacrorum porrectis manibus sustinebantur, sine dubitatione tollebat, eaque se accipere, non auferre, dicebat. Esse enim stultitiam a quibus bona precaremur, ab iis porrigentibus et dantibus nolle sumere. Eundemque ferunt haec, quae dixi, sublata de fanis in forum protulisse et per praeconem vendidisse, exactaque pecunia edixisse, ut, quod quisque a sacris haberet, id ante diem certam in suum quidque fanum referret. Ita ad impietatem in deos in homines adjunxit injuriam.

<sup>13</sup> *Arpinās*, of Arpinum, a town of Latium, the birth-place of Cicero. — <sup>14</sup> The subjunct. of limitation. — <sup>15</sup> *Ad*, for, suitable for. — <sup>16</sup> Aesculapius was worshipped at Epidaurus, in Argolis; hence the adjective Epidaurius. — <sup>17</sup> Apollo, the father of Aesculapius, was represented as a beardless youth.



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I return you my thanks for the copies of Virgil and Sallust sent to me. The professor of languages in the Norfolk academy has introduced them in this school, and we think they will be used in all schools, as soon as known to them. I shall recommend them to all the teachers of my acquaintance.

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I am happy to say that in my judgment the testimonials to the excellence of the series that you have already received are fully deserved. The cheapness and convenient form of these volumes, and especially the character of the notes, make them precisely the kind of text book which I should put into the hand of the young classical student. I shall commend the students of this college to procure your edition of such of the Latin authors as we are accustomed to read. You have my best wishes for your success in your praiseworthy enterprise.

From PROF. M. L. STOEVER, *Penn. College, Gettysburg, Pa., Jan., 1849.*

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